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Steven Tyler

ESP and Psychic Power

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ESP and Psychic Power

Steven Tyler

ESP AND PSYCHIC POWER

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Contents

Introduction by W. R. Akins, formerly Executive Director of the Parapsychology Foundation.

Chapter		Page
1	World of the Psychic	15
2	Hypnosis and Dreams	25
3	Edgar Cayce: The Reluctant Prophet	34
4	Reincarnation	49
5	Jeane Dixon: The Capitol Seer	58
6	The Age of Aquarius	71
7	Eileen Garrett: The Medium is the Message	78
8	Parapsychology in the Laboratory	89
9	Stranger Than Science	102
10	Sex and the Occult	111
11	Witchcraft Today	120
12	How to Develop Your ESP	128
13	How to Use Your Hidden Powers for Health and Success	138
14	Advanced Studies	146

Introduction

by
W. R. Akins

formerly Executive Director
of the Parapsychology Foundation

The pleasures to be found in a new book by Steven Tyler are known to many readers, but not enough. It is true, of course, that what the author has to offer is not everyone's dish. If you demand from him a naïve acceptance of marvels, or believe in all that is strange merely because it *is* strange, then he is not for you. If you are one to whom the word psychic suggests merely witchcraft or superstition or charlatanism, do not look to the author of ESP AND PSYCHIC POWER. But if you like good talk and good sense, you will find in his pages some of the best writing which psychical research affords. If you yourself believe in the psychic world enough to be critical about it, and honest enough to admit fraud where it exists, then Steven Tyler is your man.

There is much evidence that the modern age, and especially the youth, is returning vigorously to religion and to a deeper understanding of those phenomena, telepathy, apparitions, and such like, to which Mr. Tyler has devoted a major portion of his life. One of the signs is the increasing interest in spontaneous cases and occult studies. Still another is the growing number of courses being taught in psychical research at New York University, Hofstra, Glassboro, San Francisco State, and elsewhere, not to mention the widespread use among the student bodies of horoscopes and tarot cards to predict the future. Professor Huston Smith, himself a grantee of the Para-

psychology Foundation, describes an M.I.T. seminar of some of the best students in the institution:

"I cannot recall the exact progression of topics, but it went something like this: Beginning with Asian philosophy, it moved on to meditation, then yoga, then Zen, then Tibet, then successively to the 'Bardo Thodol,' tantra, the kundalini, the chakras, the *I Ching*, karate and aikido, the yang-yin macrobiotic (brown rice) diet, Gurdijieff, Maher Baba, astrology, astral bodies, auras, U.F.O.'s, tarot cards, parapsychology, witchcraft and magic. And, underlying everything, of course, the psychedelic drugs. Nor were the students dallying with these subjects. They were *on* the drugs; they were eating brown rice; they were meditating hours on end; they were making their decisions by *I Ching* divination, which one student designated the most important discovery of his life; they were constructing complicated electronic experiments to prove that their thoughts, via psychokinesis, could affect matter directly.

"And they weren't plebians. Intellectually they were aristocrats with the highest average math scores in the land, Ivy League verbal scores, and two or three years of saturation in M.I.T. science."

Despite the bizarreness which its expression sometimes assumes, the young people's search for a "mystical communion" is quite genuine, and will doubtless remain when the camp interest and put-on of their elders with occult bric-a-brac has worn off. No doubt, too, this resurgence of interest in the occult and the psychic and the mystical is a form of romanticism in youth, but unlike past religious revivals, this one does not indicate any return to the established churches. What is more impressive and, perhaps, significant, is that this return to the sacred has happened exactly where one would least expect it—among the intellectual class at the better universities, precisely those places where the prejudices of science would presumably have been most effective and most complete, where religion had been replaced by genteel humanism.

Indeed, the main reason that young people give for this

resurgence of interest in psychism is not, as one might suppose, the failure of science, but its success. Despite his own scientific training, in psychology and the rigorous discipline of psychical research, Mr. Tyler shares this view. Elsewhere he has written:

"Science is one thing, and wisdom is another. Science is a knife with no handle, which men play with like children, until they cut themselves. By now, we should all be aware that every new benefit brings new evils in its train, that every solution is a problem in disguise. If you look at the results which science, through it handmaiden, technology, has brought in its wake, you will find few of them are unmixed blessings. See how much depends upon the use of explosions, of which the ancients, who were not less happy than ourselves, knew nothing. Explosions of factories and ammunition dumps, of coal in mines and gas in houses, of high-pressure engines in ships and planes and cars. See the sophisticated refinements in our methods for destroying one another, in small-arms fire and rockets and bombs and germicides. See the thousands who die every day in every manner of wreck on land or sea or air, resulting chiefly from the insanity for speed, in those who for the most part have no place to go. Look at our sewerage systems, which turn refuse into poison. Look at the gas and oil leakage along our coastlines, which has converted the land and water into a pestilence in which no vegetation or animals can survive, and the air into something which no living thing can breathe with impunity. Look at our ingenious machines, which have destroyed careful manufacturing, which have substituted cheapness for quality, and the physical and moral degradation in our crowded cities for healthy and comfortable country life. The day would end before we could enumerate all the evils which science has inflicted on mankind. Sometimes we are almost tempted to believe that it is the ultimate destiny of man's science to exterminate the human race."

Is it any wonder then that more people are turning to the wisdom of the ancients to find a meaning for their lives which their religion and their science have failed to

provide? The repository of much of this wisdom is the occult, for which psychical research provides an experimental basis. This is most clearly seen in the more intuitive divinatory practices, such as the use of cards and dreams. It is not so much the meaning of the cards or the leaves of the Tarot which is of importance as the state of mind which is created in the client by the explanations he is given. Something, apparently, takes place in the cartomancer himself, some combination of intuition, clairvoyance, and suggestion, which has the result of leading the client's thoughts in the direction of what has been foretold, and unconsciously works toward its own fulfilment, whether the prophecy was of good or ill. We touch here also upon magic, where the power of the word so often has such powerful results. Also evident is the resemblance between the modern, mediumistic contacting of spirits in the séance room and the ancient practice of conjuring up spirits by witchcraft. But if all the phenomena of the occult and of psychical research, from astrology to water-dowsing, were to be correlated in this manner, the list would be far too long for these pages and such categories would probably serve only to confuse the reader about a subject which is already much confused with myriad phenomena.

It is to the point then, perhaps, to conclude by stating the over-all view which Mr. Tyler brings to his researches, and which enables him to move easily between the occult and what is more strictly known as parapsychology. That which enables him to string together all these diverse phenomena into a single, coherent perspective is, in my view, his apparent belief in the existence of the human aura, with all which that implies.

Everyone of us carries around him a radiance invisible to the human eye, but perceptible to the psychic mind. In accordance with occult tradition this radiance is termed an *aura*, and there is an aura for every principle. Thus, there will be an aura of the physical body, of very small extent, an aura of the astral body, an aura of the mind.

(It is this last which is recognized by religious tradition as the halos surrounding the heads of saints and divinities.)

Spiritualists and Theosophists say that the aura is a magnetic-like field which is perceptible to our senses when these are developed as in the case of mediums and hypnotized subjects and has the shape of the body itself, molded on it, and varying with the individual.

In any case, the magnetic-like element plays a considerable part in all explanations of psychic phenomena. Through trance it may be projected on a sensitive and sometimes induces even muscular paralysis. In hypnotic sleep, it induces, in succession, a suggestive state, a cataleptic state, a somnambulistic state, and finally, a lethargic one.

Under hypnosis, the subject at first hears only the hypnotist and the persons with whom the latter puts him in contact. Then comes a second stage, in which, if the hypnotist pinches himself, the subject feels pain in the same spot. After this he becomes lucid, that is to say sees persons and things beyond the reach of his senses, and perhaps foresees the future. If the hypnotic influence deepens, the subject eventually sees the emanations which flow out of the body. Finally his sensitivity become *exteriorized.*

We should perhaps draw special attention to this last aspect of Mr. Tyler's viewpoint because it opens up an unexpected horizon and perhaps explains three phenomena which have long been attacked: apparitions of the living or dead, spirit photography and the acts of ancient sorcerers called bewitching.

Colonel de Rochas attempted to exteriorize the sensitivity of a subject, claiming that, just as liquid evaporates, so it may be possible for particles to become detached from the body of the hypnotized subject and be visible as emanations undulating like flames. De Rochas claims, having hypnotized a subject, to have seen a luminous down which in the waking condition covered the skin, dissolve and reappear in the shape of a light mist; this mist became condensed, getting brighter and brighter, and finally took the appearance of a very thin layer which fol-

lowed the whole body, at a distance from one to two inches.

If the hypnotist touches this aura, the subject feels it. If the hypnotism is deepened, this first layer of the aura is succeeded by several more. Then the subject feels touching, burns, stings, etc., on these layers, which sometimes continues to a distance of from six to nine feet, the sensitivity becoming less and less.

Mr. Tyler seems to assume that with this materialization of the aura we have an explanation of how it is able to leave its subject and form apparitions, the reality of which has been so much discussed.

Similarly, we are enabled by the aura to explain certain telepathic processes. We are, according to Mr. Tyler's view, bathed in an ocean of auric waves, which penetrate and congeal about us even as the waves of gravity do about all physical bodies, however small they may be, and that it is by means of vibrations that impressions reach us. As we know from physiology, the numbers of vibrations to which the physical body is able to respond is very small. Among the extremely rapid vibrations there is an exceedingly small section to which our retina reacts and produces in us the sensation called *light*. In the same manner, the tympanum of the ear reacts to the comparatively slow vibrations acting on the air, and thus produces sound. But there are also very many other fields of vibrations (electrical, magnetic, etc.) which only psychics can perceive.

Thought, on this premise of the aura, can therefore be transmitted by waves, as with radio waves. Telepathic thought flows from the unconscious, whence comes the aura which is able, both in a waking state and in sleep, to leave the body and to exteriorize itself.

We might also note in passing that it is perhaps this unconscious which, influenced by astral forces, enables astrology and chiromancy to show us the drift of our future, which future the soul is able to modify by the power of the will. It is this unconscious which enables graphology to describe our character, because without our knowledge it influences the instinctive movements of the hand which holds the pen. It seems likely that it is through the unconscious alone that the obscure truths born of handling the tarot cards may be explained. It is also through the unconscious that we have presentiments and that we can vaguely explain oracles, the cabalistic influence of numbers, of names, etc., in short everything which we call occult or psychic. When this unconscious is more thoroughly understood, the practice of magic and divination will not seem so strange to us.

There remains but to tie in two other subjects treated in Mr. Tyler's book: reincarnation and the use of one's psychic powers for spiritual self-improvement. According to the doctrine of reincarnation, the soul at the moment of death leaves the body with its auric spirit and lives for a short time in a non-terrestrial world. There it meets other good and evil spirits, souls in a higher or lower stage of evolution. It is especially at this time that it is able to communicate with the living. Then it is reincarnated, begins here or elsewhere a new life, then later another and yet another, until the time comes when it attains spiritual perfection and, therewith, bliss.

We do not say that this is a very scientific explanation of psychic phenomena, and may indeed not even be a very accurate interpretation and synthesis of Mr. Tyler's book, but it is one explanation. Every system contains a part of the truth; none contains the whole of it. The universe and life have too many and too varied aspects for one system to be able to encompass them all. From the often dissimilar and always strange phenomena which Mr. Tyler lays before us, we must extract the fragments of truth which they contain, collect them and classify them; then uniting them to the ever-new and ever-changing glimmers of truth which we discover day by day, grope our way towards that ultimate unity and harmony of existence in which we believe.

Until that day comes, we would do well to adopt Mr. Tyler's attitude when he asks how the supernatural can be said to be a transgression of natural laws when these are

not yet completely known to us. With him, we do not say of psychic phenomena that they are a hoax, or that there is any definite proof of them. We are content to smile at nothing, are indignant at nothing. We search and we wait.

Chapter One

World of the Psychic

On the morning of November 22, 1963, President John F. Kennedy prophesied his own death by an assassin's hand. In a Dallas hotel room, in the presence of his wife Jacqueline and a White House aide, Kenneth O'Donnell, the President spoke jokingly of "kook land" and, pressing his forefinger to his head, imitated the action of a gun hammer with his thumb. A few hours later, and despite Mrs. Kennedy's premonitions, Kennedy ordered the protective bubble top to be left off the presidential car—thus helping his own prophecy to come true.

On June 23, 1915, during the Gallipoli campaign, Pvt. Reynolds of the New Zealand regiment awoke from a dream and announced to his comrades: "I shall have to go on listening-post duty at midnight on the 25th of June and I shall be shot through the head." When questioned why he thought that, Reynolds replied: "I had a dream just now, and in that dream I saw my mother reading a newspaper. She looked up from it suddenly and her face was so white and her eyes so horror-struck that I found myself looking over her shoulder to see what she had been reading, and there in the 'roll of honor' my name stood out—'Private Reynolds, shot through the head while on listening-post duty on June 25th . . .'" He died as he had foreseen.

On August 5, 1937, a Mrs. G. wrote in her diary: "I dreamt I was talking to a number of people in a street

and saw A.A. through a gap in a broken wall, sitting in a cellar below ground-floor level. I told him he reminded me of the prison at Tangier (which was visible through a grating in the base of the outer wall). Somebody said something about 'May 10th' and I said: 'That is very significant and I will remember that date.' " On May 10th, 1941, A.A.'s house in E Street received a direct hit from a bomb and was completely destroyed except for the basement. May 10th, it may be remembered, was the date of a particularly heavy air raid on London.

On September 8, 1955, Alberto Ascari, winner of the Grand Prix for the previous two years, settled into his Ferrari for the last lap of the qualifying race and once again predicted, as he had often before, that this would be the day of his death. For years he had felt that the time and circumstances of his death would be similar to those of his father, Antonio. On September 8th, twenty years earlier, his father had died at the wheel of an Alfa Romeo during the Italian Grand Prix. Alberto was thirty-six, the age at which his father had died. Antonio had crashed four days before his fatal pile-up. Alberto, driving a Lancia, had been pulled from Monte Carlo Harbor four days earlier when his car had plunged off the road in a race at Monaco. His father had died swerving to avoid a cat that ran in front of his wheels. Within minutes after the sleek red Ferrari left the pits, Alberto Ascari died, according to a fellow driver, Eugenio Castellotti.

These are examples of prophecy, premonition, coincidence, hallucination—call it what you will—that have occurred throughout man's history and continue to occur today. Of all the extrasensory or "psi" phenomena which man has seen, or thinks he has seen, clairvoyance, telepathy, and foretelling the future remain the most disturbing to his reason.

During the early years of the Society for Psychical Research—from 1882 to, roughly, 1930—the term *telepathy* was used to mean pretty much what it had meant when it was coined by F. W. H. Myers: communication between two minds without the use of normal channels of

sense. It was then believed that thought transference was always involved in psychic experiences. Psychical researchers were slow to grasp that in many of the cases the psychic person was not making contact with another mind but with an *event*—sometimes in the future—or with a *physical object*. The psychic detection of things or events eventually came to be designated as *clairvoyance*, or "clear seeing." But the French word had unfortunate gypsy overtones and was not easily distinguished from "seeing the future."

Techniques and definitions were eventually designed so that extrasensory perception fell clearly into three categories: telepathy, clairvoyance, and precognition. For instance, if I look at the ten of diamonds, which is hidden from you, and you tell me the card I am looking at is the ten of diamonds, that is *telepathy* because the information was presumably transferred from my mind to yours by paranormal means. If, however, I place the card face down without looking at it—neither of us knowing what the card is—and you are nevertheless able to designate it, that is *clairvoyance,* or the extrasensory perception of an object not known to any living mind. If you tell me that the tenth card from the top will be the ten of diamonds and the deck is then "randomized" or shuffled many times by machine, and we then look at the tenth card from the top and find that it is the ten of diamonds, that is *precognition,* or the knowledge of a future event that cannot be known through rational means.

Retrocognition is, in a sense, the opposite of precognition: the viewing of the distant or vanished past. Psychometry, or "object reading," is a clairvoyant technique which overlaps telepathy. It is the divining of the history of an object (or its owner) through contact with the object.

Often, however, the clear distinctions which are of use in a laboratory experiment, where one particular type of phenomena can be isolated, are of very little use in spontaneous cases. In recent years, the tendency has been to develop a procedure—GESP (General Extrasensory Per-

ception)—to test the occurrence of ESP by permitting either telepathy or clairvoyance—or both—to operate. Rather than make firm distinctions, psychical researchers have come to feel that it is more important to discuss the authenticity of phenomena, to study their veridical nature, and to estimate the likelihood of chance being involved. The following example, which partakes of both a controlled laboratory experiment and a spontaneous case, will illustrate how several forms of ESP can conceivably operate at the same time.

In 1967, Eileen Garrett, who is perhaps the most "tested" psychic of the last quarter-century, was given a piece of shirt and the pencil of a doctor who had been missing from New York City for some time. The experimenter, Dr. Lawrence Le Shan, a psychotherapist, had carefully refrained from letting the medium know anything about the man or even about the nature of the scheduled experiment.

During what he had intended to be a psychometric pilot study, Mrs. Garrett, by handling the objects she was given, was able to describe the missing man as about five feet ten inches tall (he was five feet nine inches), in his "middle forties" (he was forty-two at the time) and "I see him in La Jolla, California. I am sure he thought of going to California and then on to Mexico on a bus." She also described the circumstances surrounding his disappearance and said that confirmation of this last point could be found in a letter that he had written to his wife.

When the man returned of his own volition a few days later, the letter was found in his suitcase. All the particulars provided by the medium proved to be accurate. Researchers would consider this an experiment in General Extrasensory Perception because it cannot be determined whether Mrs. Garrett got her information from the missing man's mind (telepathy) or from the objects themselves (clairvoyance), or both.

At last count, there were about two hundred mediums in New York City alone. With the exception of a very few, theirs is not the world of the laboratory, as with Mrs.

Garrett, not the *haut monde* of Mrs. Dixon. The typical psychic is a medium-minister, who has the right to officiate at marriages, baptisms and burials. Although the psychic mecca is the spiritualist churches on West Seventy-second Street in New York, the medium's sessions may just as well be held in brownstone parlors, slum cellars, or any convenient meeting place.

Black strips of velvet blot out the last crack of light in the bare meeting halls. Churchly music is piped in. Sad, dog-eared notes, or billets, are tucked into the tiny metal baskets on the pulpit, waiting for spirit replies from the other world. At other times, the message from beyond materializes on a black slate. Ghostly "ectoplasm," possibly the essence of a departed loved one, spirals luminously in the dark.

One of the relatively few psychics to escape this often tawdry, vaudeville atmosphere of the spiritualist church and earn a modest income from private sittings has been Arthur Ford. Before this is possible, it is usually necessary to gain a great deal of publicity, such as Mrs. Dixon did with the prediction of Kennedy's death. Fame came early to Arthur Ford, with the solving of the celebrated Houdini cipher.

In a séance at his home—315 West Ninety-seventh Street—on February 10, 1928, Ford declared that he had received a message from Houdini's mother containing the code word "forgive" which was to be evidence that there was a life after death. This word had supposedly been agreed upon between Houdini, who had died two years before, and his mother, who died in 1913, as the symbol of future life. However, after due investigation, it appeared that Houdini's wife had revealed the death compact in detail in an interview with the Brooklyn *Eagle* dated March 13, 1927. Ford denied that he had ever known of the interview. On Jan. 9, 1929, while in trance at Mrs. Houdini's home, Ford received a message from Harry Houdini himself. The message, which attracted great attention at the time, had first to be diciphered, and then it spelled "Believe," the word arranged before

Houdini's death as proof of an after-life. Only his wife supposedly was aware of the word.

At the time, Mrs. Houdini was convinced that Ford had indeed communicated with her dead husband, but later repudiated her conviction. A possible explanation of Ford's ability to crack the Houdini cipher lies with the young girl who served as Houdini's stage assistant. She had been introduced to Houdini by Ford, and later became Houdini's mistress. Whether the magician, in a moment of intimacy, betrayed his own secret to her can never be known for sure. Whatever the truth of the matter, two weeks later, on Jan. 24, Ford was suspended from the Manhattan group of the United Spiritualist League because he had been guilty of "conduct unbecoming a Spiritualist minister during the Houdini affair." One month later he was reinstated, but it was not the first time that rumors of fraud had been circulated about him. It was alleged that, due to his earlier séances, he had been requested to leave England by prominent spiritualists. He offered one thousand dollars reward to anyone who could prove the truth of those allegations. The money was never collected.

More recently, Ford was again in the headlines when his spirit guide, a disembodied voice called "Fletcher," convinced Bishop Pike that he had contacted his dead son. Although the Bishop himself had a terrifying certainty that it was his son he spoke with, the conditions of the séance were extremely casual. The Pike affair ended on a bizarre note when the Bishop became lost in the Judean desert. Ford, lying in a hospital room at the time, claimed to have had a vision of Pike lying in a cave, exhausted but alive. The Bishop was later found dead, and not in a cave.

Arthur Ford is the psychic star of the moment, but a few years ago the papers were full of stories about Peter Hurkos, a Dutch psychic whose powers had been awakened in his youth by a fall on the head. With characteristic insouciance, Hurkos wrote in his autobiography, *Psychic*: "I am not always right. I have never claimed more than eighty-seven and one-half per cent accuracy in

my readings, the percentage established by scientists after performing thousands and thousands of tests with me. With that small margin of error, however, I can tell what has happened to people I meet, or to people at a distance, what is happening and what will happen to them in the future." But there were no scientists and no tests—only performances. Nevertheless, some of the Hurkos performances were truly remarkable, especially in the areas of crime detection and locating missing persons.

In the late 1950's and the early 1960's, Hurkos made a great reputation as a "psychic detective." In every major unsolved crime of the period, there was a rumor that the police had secretly appealed to Hurkos for help. More and more often, distraught people were putting up Hurkos' fee, and after coming on the scene with a great deal of publicity, he would utter some vague statement and go back home. But this method can be pursued only so long. Hurkos was too much in the spotlight, and he was publicly wrong too often. His powers were fading, and, curiously, this decline was most noticeable in cases with strong sexual overtones.

Paid one thousand dollars to come to Boston in 1964, to help find the Boston Strangler, he stunned local detectives with casual bits of information. That the mother of one suffered from varicose veins. (She did.) That the bicycle of the child of another detective was in dangerous disrepair. (It turned out to be as he had said.) That a terrible murder had been committed in a house they passed. (It had been.)

Hurkos says that such information comes to him in vibrations. His mind, not unlike the picture tube in a TV set, translates these vibrations into mental pictures. As time goes by, the pictures fit together to form a pattern. Some of them form into something like a continuous strip of motion picture film, showing him what took place at the scene of the crime.

Hurkos' mental cinema finally brought the police to the home of a fifty-seven-year-old shoe salesman. A nervous, sickly, shy man, the suspect had some awful prob-

lems, but they did not include the strangling of eleven Boston women.

At about this same time, there began to be mutterings of false arrest suits, and the police, who had always been wary, became downright hostile. Even his devoted admirers became suspicious. The year before the Boston fiasco, Jeane Dixon had been discussing Hurkos with Dr. Regis Riesenman, a psychiatrist with an interest in psychical research. Dr. Riesenman had once brought Hurkos to Virginia to solve a grisly child-murder. Mrs. Dixon told him that Hurkos was headed for trouble. It was a safe prediction. A short while later Hurkos was arrested for impersonating an FBI officer and for carrying a small arsenal of guns. He was later freed and is still active today, giving readings on a circuit of spiritualist churches.

Hurkos apparently retains some of his old, unusual power, including the power to inspire other people's confidence in him. In common with most psychics who work with the public, however, he tends to overreach himself when the pressure to produce phenomena grows too great.

Around the time Hurkos was looking for the Strangler, his place as a psychic detective was being usurped by another Dutchman, Gerard Croiset, who was soon overreaching himself in the hunt for Judge Crater, the most famous missing person in American police annals. Croiset's methods are similar to Hurkos', but he is more careful and polished. Moreover, he stays in Holland most of the time and predictions at a distance are less likely to boomerang on the prophet. At the University of Utrecht, Croiset is one of several sensitives gathered by Dr. W. H. C. Tenhaeff, director of the Parapsychology Institute, who collected clairvoyants for experimental purposes and believes in putting them to work as crime busters.

Croiset specializes in finding missing persons and is reported to have located four hundred of them. Experimentally, for nearly thirty years he has been answering such questions by Tenhaeff as: "Whom do you see sitting in Chair Eighteen at the meeting of doctors in Rotterdam

next week?" Croiset would concentrate and "see the wife of a neurologist. Recently her face was scarred in an auto accident in Italy." Someone would check at the meeting and find the chair was occupied by a lady with a healing scar on her face, who would say, "Why, yes. I was in an accident in Italy two months ago." According to Tenhaeff's records, Croiset is right nearly all of the time.

Anyway, someone told Croiset about Judge Crater and showed him a picture of the old man who had disappeared in 1930, and Croiset became convinced he could find him. Here on a visit, at the time his biography by Jack Harrison Pollack was being released, Croiset traveled to Westchester and there, on a county-owned golf course outside Yonkers, he began to receive vibrations.

For three days, the county sheriff waited patiently while a power shovel dug up the green. The golf course wound up with a deep L-shaped trench, seventy-five feet long and twenty-five feet wide. Judge Crater is still missing.

Perhaps as a result of the Crater disaster, and despite a well-earned reputation, Croiset's star went into decline. His impact on American psychics was short-lived and his fame was eclipsed by that of Mrs. Dixon. However, Croiset, who has wild hair and hypnotic eyes, possesses an advantage over the rather plain Mrs. Dixon in that he looks like a prophet. He also acts like one. An abrupt, irascible man who dislikes questions, all is not going smoothly for him in the little world of parapsychology. His arrogance has irritated Eileen Garrett, the *grande dame* of ESP, whose influential Parapsychology Foundation has become chary in funding Tenhaeff's Institute.

Regarding some of the younger psychics and their penchant for crime-busting their way into headlines, Mrs. Garrett says, "Recognized psychics are often asked—quite unofficially—to aid the police in finding the whereabouts of a corpse or culprit . . . I have been called in a number of times myself. But the law asks for and expects only information that may lead to actual discovery. Often

the information provided by psychics is of great value; many times it is worthless. It would be madness to expect cases of crime to be solved on the word of a medium."

Chapter Two

Hypnosis and Dreams

In the mythology of the ancient Greeks, Hypnos and Thanatos, sleep and death, were brothers. Their singular task was to spirit away the living at their appointed hour and transport them to the underworld. Hypnos had a son. His name was Morpheus, the god of dreams. Sleep, death and dreaming were intertwined in the Grecian mind as separate yet similar states. There were no other states of mind except that of the waking consciousness. The ancients were very much aware of the resemblance between precognitive dreams occurring in the normal sleeping state and the visions of the trance state.

The father-son relationship of Hypnos and Morpheus illustrates the bond which was felt to exist between sleep (hypnotic or otherwise) and dreams (whether prophetic visions or not). The Greek oracles, such as the one at Delphi, were almost certainly trance mediums and the self-induced trance was most probably resorted to by the Biblical prophets Isaiah, Daniel, David and John the Baptist. The Hebrew equivalent of the father-son relationship between trance and dreams was usually expressed in that of king and court seer. Prophecy for the Hebrew people was basically religious and revolved around dream interpretation. The young Joseph's interpretation of the Pharaoh's dream is a classical example of this type of clairvoyance.

It was not until the eighteenth-century French physi-

cian Franz Anton Mesmer applied the occult theory of "magnetism" to the curing of illness that the modern mind rediscovered the relationship between trance and dreams and ESP phenomena. Today there is little in Mesmer's technique of "magnetic" passes of his hands over the bodies of his patients to arouse much skepticism. In his own time, however, he was much ridiculed, and bitterly resented, for his dramatic cures were frequent enough to bring patients flocking to him from other, more orthodox physicians. Most doctors in the early days of medicine included a good deal of the charlatan in their makeup and Mesmer was no exception. Attacks on his theories and techniques and his character were frequent enough. Mesmer was not particularly interested in the extrasensory phenomena that often developed in his patients while they were in a trance or hypnotic state. His all-consuming ambition was to get his theory of "animal magnetism" accepted. Mesmer's idea was that all living things contained a magnetic fluid, and that by passing his hands over any organism, he could affect their magnetic properties and bring them into harmony with the universal magnetic forces. In the case of diseased organs, Mesmer felt that he stimulated the body magnetism into activity, and hence, into harmony with the universe, thus curing the illness. While his theories of animal magnetism were wrong, his re-discovery of trance, or "somnabulism" as hypnotism was then called, was far-reaching and began a sporadic but eventually successful search into the mysteries of the subconscious mind.

It would appear that almost anyone who practiced hypnotism in those early days observed some form of paranormal phenomena. The Marquis de Puysegur, Mesmer's leading disciple, was the first to conceive of the importance of the paranormal and to make some objective attempt to record it. Like most of Mesmer's followers, Puysegur "magnetized" the ill in an attempt to effect a cure. Victor, a young shepherd boy who suffered from epilepsy, was found, according to Puysegur's reports, to be able to "see" great distances and to diagnose the illnesses

of Puysegur's other patients with great accuracy, but only while in a trance state. Victor's x-ray clairvoyance was not unlike Edgar Cayce's, and while he appears not to have been as accurate as Cayce, he was successful often enough to impress de Puysegur, and the surrounding populace came to him in flocks.

This case and many others like it convinced some early researchers that hypnotism and paranormal powers were inseparable. It was Charles Richet, the Nobel Prize winning physiologist, who first demonstrated the independence of extrasensory perceptions from hypnosis. But it remained for Pierre Janet, the great French physician and precursor of Freud, to attempt hypnotic experiments under controlled conditions. One of his subjects, Leonie, seemed to possess unusually strong clairvoyant gifts and Professor Janet set her the test of seeing what, at a given moment, his colleague Richet was doing in his laboratory in Paris, several hundred miles away. Leonie almost immediately cried out: "It's burning!" Janet reports that he attempted to quiet her, but was unable to do so. "I assure you, M. Janet, that it *is* burning." He later discovered that, at approximately the same hour as his experiment with Leonie, Richet's Paris laboratory had indeed been destroyed by fire. Janet also succeeded in inducing a hypnotic trance at a distance—at the moment he wanted to and when his subject did not expect it. In recent years, the Russian scientist Vasilyev has conducted similar experiments with reported success.

These "distance" experiments can of course be carried out by posthypnotic suggestion, if they are "programmed" in advance. That would presume fraud on the part of the experimenter. The only other explanation would appear to be some form of telepathic communication.

Hypnosis, like ESP and other rediscoveries of the occult, had its share of bitter abuse from the more materialistically minded scientists. A typical expression of nineteenth-century disbelief was printed in the magazine *Lancet*. "We regard (speaking for science) the abettors of

mesmerism as quacks and impostors; they ought to be hooted out of professional society." Some of the then orthodox attitudes regarding hypnosis now seem ridiculous. "When the most painful surgical operations were successfully performed in the hypnotic state, they said that the patients were bribed to sham insensibility; and that it was because they were hardened impostures that they let their legs be cut off and large tumors be cut off without showing any sign of even discomfort. . . ."

In 1876, Sir William Barrett, one of the founders of the British Society for Psychical Research, attempted to read a paper on hypnosis and what he called the "community of sensation" before the British Association for the Advancement of Science. He was greeted with great furor from the audience and not allowed to publish the results of his research. The research had indicated that the hypnotized subject could be made to experience physical sensations similar to those of the hypnotist. The subject in Barrett's experiments was in another room and his knowledge of what Barrett was experiencing was, to say the least, severely limited. The subject reported, with great accuracy, experiencing the same tastes, smells, and pain which the experimenter was inflicting upon himself. The possibility can never be ruled out that some form of hyperaesthesia was involved in these experiments, but the phenomenon was reported frequently enough and under sufficiently controlled conditions by other scientists to make it "reasonably certain" that some form of ESP was involved.

Freud, it might be recalled, also observed an apparent telepathy with his patients and wrote several papers on its puzzling characteristics. Apparently, a patient could paranormally gain knowledge about what the therapist was thinking or doing. Also many of the dreams which his patients reported to him and to his colleagues seemed to carry information that the patient could not have known through normal rational means. Ferenzi and Carl Jung were among others who noticed this strange phenomenon.

The researches of these and other psychologists helped

to establish hypnosis as a genuine medical discipline which, despite the uncertainty of its results, is widely used and respected today, its paranormal origins having been largely forgotten or forgiven. Their researches also helped to bring other strange phenomena, such as ESP, into the laboratory, where it could be placed under scientific control and scrutiny.

Hypnosis is still thought of by many psychical researchers as a method for controlling or, more importantly, developing extrasensory perceptions. One of the most successful attempts to use hypnosis as a training discipline for mediums was that initiated in the early 1950's by Milan Ryzl, a Czechoslovakian biochemist.

More than any other researcher in recent years, Dr. Ryzl has demonstrated the repeatability of high-scoring ESP performances with a hypnotically trained subject. This is an especially important development in parapsychology since laboratory tests, unlike spontaneous cases, are usually rather dull. Sitting around guessing cards all day is likely to drive even people less temperamental than the average medium right up the wall. As a result, a "fatigue curve" sets in after a certain period of testing, and the results of the most high-scoring subjects tend to drop off. With Ryzl's technique they apparently remain capable of maintaining a high-scoring rate during a long period of testing.

Over the years, Ryzl worked with slightly more than five hundred subjects before finding one, Pavel Stepanek, who showed strong evidence of extrasensory perception. As is usually the case, some were better subjects than others, which seems to indicate that the Ryzl hypnotic technique is really a training discipline and that powers of ESP cannot be induced in people selected at random. The crux of the technique is not hypnosis as such, but rather a way of using hypnosis to attain veridical hallucinations. The Ryzl technique is deceptively simple. Recognizing the role which vivid mental images have played in the minds of people experiencing ESP, Ryzl used subjects who indicated that they had naturally strong visual

imaginations. He developed within these persons a capacity to visualize and experience actual perceptions subjectively. Once this had been accomplished, he began a long series of hypnotic sessions in which he suggested to the hypnotized person that they would be able to perceive extrasensorially.

Most researchers, however, prefer to work with psychics who have attained their full powers. One such trance psychic was Edgar Cayce, with whom, alas! very little scientific work was done. Nevertheless, there is abundant evidence for the researcher in the testimony of the thousands of people who came to Cayce for "physical and life readings," as well as for the interpretation of their dreams. The entranced prophet's explanation of the meaning and function of dreams was not very much different from orthodox psychological dream theory except that he recognized precognitive and other ESP elements in the dreams: "With dreams and visions which come to the individual, these are of various classes and groups, and are the emanations from the conscious, subconscious, or superconscious, or the combination and correlation of each depending upon . . . the personal development of the individual, and are to be used . . . for the betterment of such an individual."

One man submitted a dream to Cayce which had not only the usual complex symbolism of a dream but a precognitive element as well—possibly because the dreamer chose not to act upon Cayce's interpretation.

"I was standing in the backyard of my home—had my coat on. I felt something inside the cloth on the cuff of my lefthand coat sleeve. I worked it out, but it was fastened in the cloth and broke off as it came out, leaving part in. It proved to be a cocoon and where broken a small black spider came out. The cocoon was black and left a great number of eggs—small ones—on my coat sleeve, which I began to break and pull off. The spider grew fast and ran away, speaking plain English as it ran, but that I do not remember, except that it was saying something about its mother. The next time I saw it, it was a large black spider

which I seem to know was the same one grown up, almost as large as my fist—had a red spot on it, otherwise was a deep black. At this time, it had gotten into my house and had built a web all the way across the back inside of the house and was comfortably watching me. I took a broom, knocked it down and out of the house, thinking I'd killed it but it did more talking at that time. I remember putting my foot on it and thought it was dead. The next time I saw it, it had built a long web from the ground, on the outside of the house in the backyard, near where I first got it out of my sleeve—and it was running up toward the eaves fast when it saw me. I couldn't reach it but threw my straw hat in front of it and cut the web and the spider fell to the ground, talking again, and that time I hacked it to pieces with my knife."

Cayce, while in a self-hypnotic trance, gave this interpretation: "In this there is seen the emblematical conditions of those forces as are being enacted in the life of this body. And, as is seen, both the spider and the character of same are as warnings to the body as respecting the needs of the body taking a definite stand as respecting the relations of others who would in this underhanded manner take away from the body those surroundings of the home—that are in the manner of being taken—unless such a stand is taken. For as is seen, the conditions are of the nature emblematically shown by the relations of this body with this other body; that its relations at first meant only the casual conditions that might be turned to an account of good, in a social and financial manner; yet, as has been seen, there has come the constant drain on the entity, not only in the pocket but in the affections of the heart, and now such threatens the very foundations of the home; and, as seen, threaten to separate the body from the home and its surroundings; and unless the entity attacks this condition, cutting same out of the mind, the body, the relations, the conditions, there will come that (threatened) condition as seen (in the dream).

"Take the warning then. Prepare self. Meet the conditions as a man, not as a weakling—and remember those

duties that the body owes first to those to whom the sacred vows were given, and to whom the entity and body owes its position in every sense; as well as the duty that is obligatory to the body or those to whom the entity, the body, should act in the sense of the defender, rather than bringing through such relations those dark, underhanded sayings, as are being said by those whom the body may feel such relations hidden from; yet these have grown to such extent as may present a menace to the very heart and soul of the body of this entity. Beware! Beware!" (2671-5, Cayce files).

The reading is not particularly evidential. At no point did Cayce say clearly that the dreamer was an adulterer, although his constant use of the word "relations" might suggest as much. The dreamer had obvious guilt feelings and felt threatened by whatever he had done to create those feelings. Cayce's admonition could possibly have been based on nothing more psychic than the common-sense idea that, if we persist in doing something which endangers us, we sooner or later will suffer the consequences. Since most dreams are sexually based, the interpretation of the spider as illicit sexual relations was a not very impressive shot in the dark. Nevertheless, as it later turned out, the dreamer *was* involved with a woman other than his wife, and in not heeding Cayce's warning, or his own dream-warning, did eventually find himself divorced, suffering the loss of his home, children and, finally, his business. Only slightly more impressive as evidence is Cayce's apparent telepathic perception of the conditions that prevailed in the man's home. The reader is invited to make his own evaluation of the ESP content of the dream in this case, as he is with the other cases in this book, but he should be aware that the interpretation of dreams is sometimes more difficult for the psychical researcher than it is for the psychic.

For Cayce "sleep" is that period when the soul takes stock of what it has acted upon: "The soul, which contains within itself ultimate honesty and the power of objectively considering the actions and thoughts manifested

by the will and personality of the external self, reacts to what has taken place and it either abhors what it sees of the outer personality's actions, or accepts it with consequent union and peace within itself and God."

The dream state, like the entranced state, is often a reflection of what the mind has come to know by normal means, such as we have all experienced in dreaming over the events of the day. Our consciences, unfortunately, are usually more active in a dreaming or trance state than in our normal waking one. Cayce takes this a step further and says that the conscience is the awareness of the soul. In a precognitive dream, or so it is assumed by many psychics, the soul is projecting upon the screen of the dreaming mind events that will come to pass, whether vital or trivial.

Chapter Three

Edgar Cayce:

The Reluctant Prophet

In the years since his death in 1945, something very like a religion has grown from the Cayce cult in the United States, its influence reaching as far abroad as Western Europe and Japan. Cayce himself was a humble man, deeply religious, poor, and by most standards, unlettered —"the dumbest man in Christian County, when I am awake," as he once described himself.

Cayce was born on a farm in 1877 near Hopkinsville, Kentucky. Apparently he was a dreamy child with strong religious inclinations and gave some evidence even then of "psychic" ability. His childhood ambition had been to become a doctor, but the poverty of his family prevented his getting beyond the sixth grade. The family had once owned nearly all the land between Hopkinsville and the Tennessee line (about fifteen miles), but his great-grandfather had four sons, his grandfather had seven, and by the time Edgar was born there wasn't much left. So he became a photographer.

There is a curious blending of his two interests, medicine and photography, in his gift for x-ray clairvoyance, a power to diagnose and prescribe for the physical ills of others which was his whenever he put himself to "sleep." His "sleeping" state is difficult to define, but it would appear to most closely resemble auto-hypnotic trance. When sleeping, his voice was clear, although his words often were not, and when he awoke he had no memory of

his statements and, seemingly, possessed none of the medical learning he had while asleep.

Much has been made of Cayce's lack of formal learning and often by the faithful who, one suspects, hope in this way to enhance the wonder of his "miracles," and because, like being poor, "a simple man" is what prophets are traditionally supposed to be. We can never know what or how much Cayce read, but in his later years he was certainly familiar with Ouspensky's *Tertium Organum,* Bergson's *Creative Evolution* and *Mind Energy,* James's *Varieties of Religious Experience* and Hudson's *Law of Psychic Phenomena.* We can never know for sure whether or not he read similar books in his youth and, like many country people who lack formal philosophical training, garbled their words into a neo-Aesopian language of his own.

This rodomontade impresses the faithful, either because they are ignorant or desperate enough, but a sensible man reacts with anger or laughter, depending, I suppose, on how seriously he feels he is expected to take this sort of thing. Cayce, at his worst, is almost a parody of those psychic philosophers who are married to their jargon and carrying on an illicit love affair with the declarative sentence, which as it usually turns out has nothing to declare.

The researcher who ventures far into the writings of Edgar Cayce will need a sense of humor, for the Cayce readings will put his insight and judgment to their sharpest test; but perhaps he will not venture very far before agreeing with Gina Cerminara, who urges not to "permit the clumsiness of language to deflect you from the genuine worth of their contents." And there were many thousands of people, ranging from the ignorant field hand to the inevitable Harvard professor, who found meaning and the cure for their sickness in the words of Edgar Cayce.

Edgar Cayce's first patient was himself. Still in his early twenties, he suffered from an acute case of laryngitis that had not responded to medical treatment and from which he had suffered for some while. A New York physician,

with the unfortunate name of John P. Quackenboss, had been treating him under hypnosis, but without success. After returning to New York still puzzled by his failure, Quackenboss, remembering that Cayce would not take posthypnotic suggestion and that at one point in the session seemed to take charge himself, suggested that he be hypnotized again and permitted to take charge of his own case.

The only hypnotist in Hopkinsville was Al Layne, a sickly man who kept the books for his wife's millinery shop, where Cayce's sister worked. Layne, like Cayce, was a frustrated doctor. Circumstances had forced him to confine his studies to mail-order courses in osteopathy and hypnosis. Acting upon the Quackenboss suggestion, Layne told the sleeping Cayce that "Your unconscious mind is looking into your body. It is looking at your throat. It will tell us what it sees wrong with your throat, and what can be done to cure the problem."

To Layne's surprise, this is exactly what Cayce did. While Cayce's father took down this first reading, his son said: "Yes, we can see the body. The trouble we see is a partial paralysis of the vocal chords, due to nerve strain. This is a psychological condition producing physical effect. It may be removed by increasing the circulation to the affected parts by suggestion while in the unconscious condition."

As Layne and Cayce's family looked on, disbelieving their eyes, the upper part of the chest gradually turned pink, then the throat, as blood rushed to the troubled spot in response to Cayce's hypnotic suggestion. In a matter of minutes, the flesh turned from pink to rose, and finally to a dark-violent red. Fifteen or twenty minutes passed before Cayce spoke again. "It's all right now. The condition is removed."

When Layne woke Cayce, he began to speak normally for the first time in more than a year.

With our present-day knowledge of psychosomatic medicine and depth psychology, Cayce's self-cure is not too astounding. But in 1901, when this reading took

place, psychosomatic medicine was unknown and traditional psychologists had barely begun to investigate the unconscious mind. Some inroads had been made by doctors in France and further inroads had been made by a young doctor in Vienna, Sigmund Freud, but their researches were still comparatively new and not widely accepted.

Layne was naturally excited about stumbling upon such a gifted subject and decided to experiment further. For years he had been in frail health and none of the doctors he had seen could prescribe relief for his painful abdominal ailment. Cayce put himself into trance, and when he diagnosed the condition, Layne was delighted to find that his diagnosis was the same as that made by orthodox doctors. The treatment prescribed, largely dietary and involving the use of certain drugs and herbs, was completely new. Despite Cayce's skepticism and fear that he had gotten into something over his head, Layne persisted in acting on his suggestions and within three weeks his health had improved noticeably.

Cayce's local fame spread quickly as his cures continued to mount, but it was not until 1910 that he achieved any degree of fame beyond his Appalachian homeland. On October 9, 1910, The *New York Times* ran a full-page display article in its Sunday magazine supplement. The headline read: ILLITERATE MAN BECOMES A DOCTOR WHEN HYPNOTIZED—STRANGE POWER SHOWN BY EDGAR CAYCE PUZZLES PHYSICIANS. The first paragraph read:

"The medical fraternity of the country is taking a lively interest in the strange power said to be possessed by Edgar Cayce of Hopkinsville, Ky., to diagnose difficult diseases while in a semiconscious state, though he has not the slightest knowledge of medicine when not in this condition."

There were photographs of Young Cayce, his father and his "conductor" while in trance, Leslie B. Cayce, as well as the young physician, Wesley H. Ketchum, who

had reported the Cayce phenomena to the American Society of Clinical Research, in Boston.

The basic reason for the rapid spread of Cayce's fame in recent years has been the work of his eldest son, Hugh Lynn Cayce, an intelligent, highly practical and realistic man who is about as psychic as apple pie and milk. Under his son's direction, the A.R.E. (Association for Research and Enlightenment) at Virginia Beach, Va., has done a remarkable job of studying and cross-indexing fourteen thousand two hundred forty-six of the thirty thousand readings and ten million words that were uttered by the sleeping prophet between 1901 and 1945.

Apart from possibly the "cross-correspondence" materials of the Society for Psychical Research (London), this Cayce archive is the most overwhelming body of psychic evidence in the world. The A.R.E.'s objective is to make all of the data, in a file of approximately ninety thousand typed pages, available for study by doctors, psychologists, and geologists, and in their library the transcripts of the readings are catalogued and studied by the faithful membership. The eight thousand nine hundred seventy-six physical readings refer to practically every branch of medical science, including drugs, surgery, vitamin therapy, herbs, poultices, osteopathy, electrical treatments, massage, auto-suggestion, as well as standard patent medicines and medical techniques. The symptoms dealt with by Cayce are catalogued and include: adenoiditis— alcoholism — apoplexy — appendicitis — arthritis — asthma — bronchitis — cancer — children, abnormality in — colitis — convulsions — deafness — dystrophy, muscular— — eczema — epilepsy — gallstones — thyroid — heart — hemorrhoids — neurasthenia — neuritis — obesity — pinworms — sclerosis, multiple — sterility, etc.

There are, in addition, two thousand five hundred "life readings" (which deal with past incarnations and patterns of future existence), seven hundred ninety-nine financial readings, six hundred sixty-seven dream interpretations, four hundred one mental and spiritual readings, twenty-four that deal with the home and marital life, and

nearly a thousand miscellaneous readings. The files also include a large number of affidavits and records of the following up of patients for a length of time after the reading involved. (Psychic "cures" are notoriously impermanent.) Many of the affidavits are from physicians and professional men attesting to the effectiveness of Cayce's diagnosis and treatment.

Apart from the curative aspects of Cayce's work, the most remarkable thing about the "physical readings" is his ability to relate facts (specific illnesses) concerning the bodies of people he had never seen. Since the patients were usually at great distances from Cayce, some hypothesis involving "traveling clairvoyance" would seem to be necessary to any explanation of his powers. This assumption receives some support from the little asides which crop up in his readings. In one such reading, he casually commented, "Yes, we have the body here, he has just laid aside his paper he was reading." To another patient, he snapped while in trance, "Come back here and sit down." Of another, "Can't get the impression here (not home)." These almost incidental remarks probably held no interest for his patients, and still less for Cayce, but for the psychical researcher they are of first importance when they can be checked and turn out to be correct.

One of the most interesting physical readings was the case of a child born blind, i.e., with a pronounced glaucoma condition. Cayce's reading indicated that the child could be brought to a "better condition" and outlined a system of treatments that included diet, electrical vibratory stimulation, and massage of the spinal area. The reading differed substantially from the physician's recommendations and prognosis. An extract from another physician's report states: ". . . the mother brought me the case history. The diagnosis was infantile glaucoma. It was absolutely incurable. They are born blind and they die blind . . ." Later, after definite improvement could be seen, he wrote: "The doctor at the Naval Hospital was amazed. (The baby's) eyes were hard as rocks at first . . . now they are normally soft . . . he is improving by leaps and

bounds . . ." A subsequent report from the mother stated: "I am delighted with his progress, and a doctor who saw the baby last summer was amazed." In one of her last letters, the mother wrote ecstatically: ". . . he has light, object and color perception now, which is a great improvement over what he had before Mr. Cayce gave us the first reading. He has never been operated on since the first reading. Before that, he had ten operations before he was ten months old . . ."

While Cayce's life was dedicated to giving physical readings and aiding the sick, he also evidenced a second type of extrasensory perception: the life readings. These readings are based primarily on the ideas of reincarnation and karma, and relate past incarnations so that a person may use them to bring himself closer to God's will in his present existence. The moral weaknesses, talents, vocational abilities developed in previous lives are dwelt upon. The emphasis in these readings is upon psychological and moral rather than physical problems. Hugh Lynn Cayce describes his father's life readings in these words: "Such subjects as deep-seated fears, mental blocks, marriage difficulties, child training, etc., are examined in the light of what Edgar Cayce called the 'karmic patterns' arising out of physical lives . . . Karma, as he saw it, was a universal law of cause and effect which provides the soul with opportunities for physical, mental and spiritual growth. Each soul, as it re-enters the earthplace as a human being, has subconscious access to the characteristics, mental capacities and skills it has accumulated in previous lives . . . Thus the 'entity's' task on earth is to make use of its successive rebirths to balance its positive and negative karmic patterns by subduing its selfish impulses and encouraging its creative urges."

If the reader finds the idea of having lived past lives and of having his karma trailing him about hard to believe, he is in very good company, not the least skeptical of which is Edgar Cayce. Cayce did not begin these readings until relatively late in his life. It all began one day when a wealthy printer from Dayton, Ohio, a bustling,

energetic man named Arthur Lammers, walked into his photographic studio. He was not in the least interested in Cayce's readings for the sick. He was interested in philosophy, metaphysics, astrology, esoteric religions and psychic phenomena. Cayce in his waking state knew as little about these matters as he knew about medicine. Lammers talked of such things as the Great White Brotherhood, the Etheric World, the cabala, the mystery religions of Egypt, Greece, and Rome, the medieval alchemists, the Illuminati, the mystics of Tibet, yoga, Madame Blavatsky, theosophy, the Rosicrucians, the Knights Templar, and other dark matters.

"You ought to find out about these things," Lammers is reported as insisting. "If there is any way of finding out, it's through you. The world is full of notions about its own beginning, its meaning, and its end. There are hundreds of philosophic and thousands of theological systems. Which are right and which are wrong? Which is the closest to the truth? What is the real nature of the soul and what is the purpose of this experience on earth? Where do we go from here? What for? Where did we come from? What were we doing before we came here? Haven't you ever asked yourself any of those questions?"

"No," Cayce said.

Being a simple man who read his Bible every day, if he had thought about such questions at all, he had probably considered them blasphemous. What had Hindu religious ideas like reincarnation and karma to do with God's word as he knew it to be revealed in "the book"? After years of doubt, he had come to believe that God's work was being done through his healing, but how was he to know that Satan's word would not speak through him in trance were he to attempt to answer such questions?

For Cayce it was a long time before he assured himself that the mystical utterances of his trance state were from the same source as his healing powers and that they did not contradict the teachings of the *Holy Bible,* which remained the guiding inspiration of his life. For the psychical researcher, although it may interest him, this aspect of

the Cayce teachings has little importance, since none of it is subject to verification. Researchers have found so little evidence for immortality that their burden is not likely to be lightened by the theory of reincarnation. If we cannot prove the existence of even one life after death, we hardly solve the problem by postulating several lives.

The trance state, in and of itself, adds no weight to the truth of what the entranced person may be saying, and telepathy, whatever else it may be, is a far less reliable guide to getting along in this life than is our normal waking state. But although telepathy, even if it exists, is certainly of no practical importance, it is possibly the most important discovery which man can make about himself and his world around him.

Entranced or telepathic evidence, as every psychical researcher has learned to his disappointment, is usually indeterminate, and when it is not that, it is often just plain wrong. Most researchers are content with having established, and with some soundness, due largely to the work of Karlis Osis and his predecessors, that the dying process is a good deal more complicated than was once thought. From a philosophical point of view, we have known for a long time that dying begins on the day of our birth. We now know, more cautiously, that we can no longer pronounce a man as "dead," that is, determine the moment of death by physiological processes alone, as recent heart transplants indicate. They have raised the medical problem of determining death to the status of a legal one. Whatever the ultimate outcome of that problem may be, psychical researchers have learned that the mind's survival of bodily death, whether in the form of spirit, astral body, or what have you, is no proof of immortality.

Although "survival" has been a motivating question in psychical research, immortality no longer is. Psychical research is only concerned with survival as a matter of inference. It cannot answer the question of whether survival means continued existence through all eternity, in "incarnated lives" or in "heaven," or whether it is merely an extension of the dying process as we formerly understood

it and implies nothing more than a very limited "survival." Telepathy is no proof of "survival" and "survival" is no proof of immortality. There, in our present state of ignorance, the matter rests.

To the two major types of Cayce's extrasensory perception already mentioned, his x-ray clairvoyance into the workings of the human body and his retrocognition of previous incarnations, there should be added a third: precognition. Cayce's predictions of the future are largely geological and political and may be found in detail in two pamphlets published by the A.R.E.: *Earth Changes: Past, Present, Future* and *Times of Crises.*

Cayce's major forecasts of upheavals in the earth's surface cover the period from 1958 to 1998 and are as follows:

"As to the changes physical again: The earth will be broken up in the western portion of America.

"The greater portion of Japan must go into the sea.

"The upper portion of Europe will be changed as in the twinkling of an eye.

"There will be upheavels in the Arctic and the Antarctic that will make for the eruption of volcanoes in the torrid areas, and there will be the shifting then of the poles —so that where there have been those of a frigid or semitropical will become the more tropical, and moss and fern will grow.

"Land will appear off the east coast of America."

This latter prediction refers to the re-emergence of the ancient land of Atlantis during, presumably, the summer of 1969. Cayce was incorrect about this one. More impressive in connection with the Atlantis prophecy was his apparent prediction of the discovery of the laser beam. He said that in 1958 a new use of electricity would be applied through crystals. It was in 1958, you may remember, that the discovery of the application of electricity through a ruby crystal produced what is now known as the laser beam.

On August 13, 1941, Cayce made his most astounding, certainly his most terrifying, prediction. Speaking generally, Cayce said, ". . . in the next few years, lands will ap-

pear in the Atlantic as well as in the Pacific" and that the coastlines "of many a land will be the bed of the ocean." Concerning America he was much more specific: "Portions of the new east coast of New York, or New York City itself, will in the main disappear. This will be another generation, though, here: while the southern portions of Carolina, Georgia will disappear. This will be much sooner." "Los Angeles, San Francisco, most all of these will be among those that will be destroyed before New York even." "The waters of the Great Lakes will empty into the Gulf, rather than the waterway (the St. Lawrence Seaway)." "If there are the greater activities in the Vesuvius, or Pele, then the southern portion of California—and the areas between the Salt Lake and the southern portions of Nevada—may expect, within the three months following same, an inundation by the earthquakes." "Yes, for there will be the breaking up until the time when there are people in every land who will say that this or that shows the hand of divine interference. . . . In all of these times, let each declare whom ye will serve, a nation, a man, a state, or thy God." "Strifes will arise throughout the period (1958—1998). Watch for them near the Davis Straits, where there will be attempts to keep open a life line to a land."

Since the reader is doubtless wondering by now which will be "among the safety lands," let him be assured that there will be some: Virginia Beach, of course, as well as "portions of what is now Ohio, Indiana, and Illinois and much of the southern portions of Canada, and the eastern portion of Canada," but great portions of its western land will be part of the area that "is to be disturbed." All the areas cited by Cayce as "safe" are areas of the country where low seismic and quake activities are recorded.

Manhattan is mined with underground crevices, which in the past have been serious enough to prevent deep excavations. The frequent reports of quakes in California, Turkey, Japan, Chile, and Alaska would seem to add some confirmation to Cayce's predictions. In truth, there seems little in what Cayce said which geologists would not

confirm, even to the "spilling" of the Great Lakes. As Professor Tillotson noted in the British scientific journal *Nature* (although referring to the prehistoric ice sheet which created the lakes with their southward tilted bases): "The tilting movement is still in progress and has been accurately determined; it is at a rate of five inches per hundred miles per century. Small as this rate seems, in one thousand six hundred years it would cause the upper Great Lakes to discharge by way of the Chicago River into the Mississippi drainage."

The problem involved in Cayce's geological predictions would not seem to be whether he is correct, but the strange acceleration by which he sees these events coming to pass. A sudden slip in the axis of the earth or a wrenching in the earth's outer crust, much as you might peel the skin from a grape, could bring these events about with startling quickness. These two geological processes, with the attendant disasters, could be greatly accelerated by the continued nuclear testing or by World War III. Cayce's prediction of strife in the Davis Straits, with its hint of an American-Russo confrontation, coupled with some of Cayce's political prophecies, reinforces the feelings of many people that the primary cause of these disasters will be nuclear explosions.

In spite of the direness of some of his prophecies, Cayce was not a dark-browed prophet, gloating over the doom of mankind. On the contrary, Cayce was continually emphasizing the positive, hopeful aspects because he deeply believed that man's will, his mind, were the builders of his life and that in concert with God's law all evils could be averted. Despite this freedom of will, or perhaps because of it, man has avoided few of the social disasters which Cayce foresaw for him.

The Cayce material relating to his predictions of world affairs is not so well collated, is much vaguer and more cryptic and poorly correlated with actual events than are his geological readings. In the chapter on "World Prophecies" in his book *The Sleeping Prophet,* Jess Stearn has made a valiant effort to appraise Cayce's predictive

powers, but his enthusiasm has perhaps caused him to overevaluate them. According to Mr. Stearn, "His batting average on prediction was incredibly high, close to one hundred percent." He cites in evidence that "He saw wars and peace, depressions, racial strife, labor wars, even the Great Society, which he saw doomed to failure. He saw things for individuals, as well as for nations, predicting that they would marry, divorce, have children, become lawyers, doctors, architects, sailors and marines"—all of which, even if it were true, would involve little that man hasn't been doing for two thousand years. He is on somewhat safer ground with Cayce's most celebrated predictions: "He not only foresaw the two World Wars, but picked out the years they would start and end. He saw not only the great worldwide Depression of 1929, outlining the stock-market crash with uncanny detail, but forecast when that Depression would begin to lift, in 1933." To which he rightly adds the predictions that China will become Christianized and democratized and that Russia, guided by its friendship with the United States, will emerge as the "hope of the world" and that "He also predicted, in 1939, the deaths of two Presidents in office, tying these deaths in, time-wise, with an additional prediction of racial and labor strife and mob rioting."

Here are some excellent examples of one of the most besetting problems of psychical research: the inability to write clearly and accurately. It is an almost impossible thing to do in this subject and Stearn should not be taken too much to task. At no point, however, does he lessen the awesomeness of Cayce's predictions by giving the date at which the prediction was made. With slight exception, they were all made within a few years of the events coming to pass and at a time when many people, not in the least psychic, were saying the same things. For instance, that the Depression would lift in 1933 was a prediction made in 1931 and expressed a view held by many economic analysts at that time. Cayce's prediction of World War I is unknown to me, but his predictions concerning the end of World War II, made during the war,

were numerous and, with one exception, wrong. His prediction of the American stock-market crash is more impressive, since most financial experts were taken by surprise, but Stearn is incorrect in saying he predicted a "worldwide" crash in 1929. Depressions spread through many nations of the world prior to the American crash and to Cayce's prediction. As for what Stearn calls the "uncanny detail," the prediction actually is not detailed, except as to the month and year, and in no way uncanny except in that particular.

The tone of religious exhortation which marks, or mars, most of Cayce's predictions on world affairs also accounts for the vagueness and evasiveness, and often, one suspects, for the frequent errors.

On the other hand, Stearn may be unduly impressed by Cayce's prediction of the democratization and Christianizing of China. The problem may be one of determining its place in the temporal sequence of the predictions which Cayce made. There is already, one hopes, a growing rapprochement between the United States and Russia, in which Russia, with the help of America, will become the "hope of the world." These predictions, and others, will be dealt with in Chapter Six. For the moment, it is sufficient to note that whereas Stearn writes: "He also predicted, in 1939, the deaths of two Presidents in office, tying these deaths in, timewise, with an additional prediction of racial and labor strife and mob rioting." The actual wordage of the prediction is: "Ye are to have turmoils, ye are to have strife between capital and labor. Ye are to have division in thine own land, before ye have the second of the Presidents who will not live through his office. A mob rule."

One further notes that it is Stearn, not Cayce, who has tied in this prediction "time-wise" with racial strife. Cayce's first sentence is a meaningless generality (in fact, capital-labor strife during the last thirty years had been far less intense than it was during the thirty years preceding the prophecy). But Stearn is probably right in placing this prediction in the same context as the one regarding

racial strife: "Then shall thy own land see the blood flow, as in those periods when brother fought against brother." Cayce usually referred to racial strife in terms reminiscent of Lincoln and Biblical wordage.

Cayce's second sentence, out of this context, would refer to Lincoln and that would be meaningless. Stearn is probably right, therefore, in assuming the two presidents are Roosevelt and Kennedy. The final sentence, "mob rule," does not give Stearn quite the interpretive proof he needs, so he simply changes it to "mob rioting," which can be quite a different thing. And, of course, Cayce nowhere refers to a "Great Society." Here as elsewhere, Cayce gets a good deal of help from his sorcerer's apprentice, Mr. Stearn.

No service is done the memory of this remarkable man by the True Believers who would force him into the role of a reluctant prophet. He cared for people, not predictions. As Hugh Lynn Cayce so wisely said, his father did not "particularly care about being a prophet; people's immediate troubles took up most of his time and interest." If his vision of the future of man was sometimes darkened by his concern for people and the state of their souls, it was this caring that was Cayce's greatness, not merely as a healer, but as a man.

"What is needed most in the earth today? That the sons of men be warned that the day of the Lord is near at hand, and that those who have been and are unfaithful must meet themselves in those things which come. . . ."

Chapter Four

Reincarnation

Most of the religious philosophies of the East are based on the reality of reincarnation, or the rebirth of the same soul in a variety of physical bodies, whose life spans are often separated from each other by a number of years. Despite the influence of Eastern thought on many psychics, the idea of reincarnation has not been accepted by very many of them. They seem to believe that people too easily assuage their egos for their spiritual and material failures in this life by imagining in some previous life that they were famous and powerful. The attitude of most psychics toward such people is summed up in the very pertinent remarks from a published letter of D. D. Home, the greatest of the psychical mediums: "I have had the pleasure of meeting at least twelve Marie Antoinettes, six or seven Marys of Scotland, a whole host of Louises and other kings, about twenty Alexanders the Great, but never a plain John Smith. I, indeed, would like to cage the latter curiosity."

Among the great psychics, Edgar Cayce is unique in his belief in reincarnation. This is because, for Cayce, reincarnation was not a theory; it was a practical code of ethics directly affecting human morality. Those who have accepted the truth of reincarnation, notably the Theosophists and the Spiritist School of Allan Kardec, have been those who were spiritual teachers as well as the possessors of psychic powers. For them, the conduct of our earlier

lives actually affects our behavior in the present. They believe that that which is negative in the human soul can be resolved and overcome; once a man is prepared to accept his problems as being entirely of his own making, they become responsive to his un-making. Cayce himself often underscored this point by emphasizing the spiritual value rather than the mere philosophic truth of reincarnation: "Just to find out that you lived, died, and were buried under a cherry tree in grandmother's garden does not make you one whit better as a neighbor, citizen, father, or mother. But to know that you spoke unkindly in the past and suffered for it, and in the present may correct it with being kind—THAT is worthwhile!"

The idea of reincarnation is based largely upon the three laws of Compensation, of Evolution, and of Karma. The law of Compensation teaches us that, inasmuch as there is, in this life, so much obvious inequality in a man's material possessions, rewards and happiness, there must be another chance for his soul at another time and under some other circumstances, and that the poverty and other conditions which may be present in this life are for a purpose, and teach a lesson, and that quite possibly in some past life, the same person has been extraordinarily wealthy and has misused the riches and power entrusted to him. The law of Evolution decrees that everyone shall attain perfection by developing his latent spiritual powers to the utmost, and that each incarnation is but one short journey nearer the goal. Those who realize this law shorten the journey by their own good works while those who do not realize it, and so assist its working, of course lengthen the journey. The law of Karma maintains that good or bad actions follow the man who performed them. Because of this law, everything a man has done in one incarnation he must benefit by or suffer for in another. After physical death, man passes first to the astral world, then to the heaven portion of the mental world, and it is in this latter world that most of his time is spent, except when he descends again into the lower worlds to gather fresh experience and knowledge for his further spiritual

development. In the heaven world these experiences and this knowledge are woven together into the texture of his nature, until at last the great process of reincarnation draws to an end, and the soul enters the path that leads to perfection.

This is a fascinating doctrine and one which, at first glance, asks us to yield our consent to it; yet there are many objections to the theory of reincarnation. An objection which is frequently advanced by the ordinary critic is that if the same soul be reincarnated a number of times, it should *remember* its past lives—while in point of fact it rarely does so, and if we are to profit or benefit by these in any way, one would think that this memory would be absolutely essential.

The Theosophists reply to this by stating that each life is intended to be an individual, separate existence, without a memory-bond or connection with any previous life. The soul which reincarnates only reaps the knowledge of each life *after death*, when this knowledge is added to the total mass of experiences already gained. Thus the life of the individual is conceived to be greater than any single life span, just as a bucket of water is composed of thousands of drops, each being separate until merged with others into the whole. In the same way each individual life, representing a separate drop, would remain individualized until after death, when it is again merged into the total personality. In a word, our inability to remember former lives is accounted for by assuming that there is no direct link between the *total* self and the self which is built up in this life through the physical brain.

Another argument, which is advanced in favor of the idea of reincarnation, and for many minds a very strong one, is that life must necessarily be eternal and immortal, inasmuch as it is indestructible and continues to exist to all eternity in the future. For this reason, it must also have existed through all eternity in the past, because it is inconceivable that the individual human spirit should continue to exist forever *after* the moment of birth, while it did not exist at all *previous* to birth.

These are the main arguments which are brought forward in favor of reincarnation, and we may add to these one argument based upon experimental evidence. It is this: that many of those who have progressed sufficiently in their psychic development can remember their past lives—either fractions of them or incidents in them, or the whole life may be remembered as a consecutive series of scenes and events. The search for experimental proof of reincarnation began with Leon Denis and Gabriel Delanne, who upon the death of Allan Kardec became the main pillars of the Spiritist School in France. The general evidence which they relied on was four-fold: (1.) Infant prodigies, (2.) Spontaneous recollection of past lives, (3.) Exploration of memory under hypnosis, (4.) The claims put forth of coming reincarnation. This French school of Spiritists, founded by Allan Kardec, offers much evidence that reincarnation is a fact, and Kardec's own work, *The Spirit's Book*, is based entirely upon the teachings of spirits, who claim that reincarnation is true.

The idea of reincarnation, of course, was not new with Allan Kardec. In France it was advocated before Kardec's time by several philosophers and mystics, among them St. Simon, Fourier, Pierre Leroux and Jean Reynaud. From an article by Aksakof in the *London Spiritualist* in 1875 it appears that Allan Kardec adopted the idea of reincarnation from spirit communications which were received by Celina Japhet. The mediumship of Celina Japhet was developed by M. Roustan, a mesmerist, who believed in reincarnation. The influence of the Kardec school was powerful, and by the appeal of its reconciliation with the apparent injustices of life, it easily gained the upper hand over Pierart and his followers who denied reincarnation and relied on the same kind of spirit proof as those which the Kardecists produced.

Generally speaking, however, most of the opposition to the philosophy of Allan Kardec has come from German, English and American mediums who contend that reincarnation is not true, and the spirits who have returned through them also assert emphatically that it is not true.

However, the conflict in the spirit evidence is not so irreconcilable as it appears. Conan Doyle is probably right in pointing out that as reincarnation for the spirits is a question of their own future, they may not be more enlightened on it than we are in our own future fate.

In general, spiritualistic experience offers little to support reincarnation, and such evidence as there is is mostly weak. Most of these cases involving people who claim to be able to remember their past lives depend not upon reality, but upon elaborate subconscious imaginings and romances which these people have made for themselves, as the result of brooding and thinking over their present lives. There are exceptions to this rule, however, notably in the early experiments of Col. Rochas and the investigations being currently carried on by Dr. Ian Stephenson.

Col. Rochas found that certain subjects, if put to sleep by means of longitudinal passes, could be made to retrace the previous phases of their existence down to their birth and beyond, "into the grey," and then into a still earlier state of incarnation. By means of transversal passes the subject was brought back to his normal state by going through the same phases in order of their time. If the transversal passes were continued, the subject was led into their future incarnations.

Mlle. Marie Mayo, the daughter of a French engineer, was one of Col. Rochas' subjects. She passed through various stages of hypnotic sleep; into the first stage of lethargy in which she was suggestible for a brief moment, into the first stage of somnambulism in which she was not at all suggestible and retained the memory of what happened in her preceding state and in her waking life, and finally, into the state of rapport in which she heard no one else but the hypnotist. In this state she began to exteriorize herself. A half-phantom formed at the left and another at the right, the colors red and blue, and the phantom halves united, the exteriorization of the astral body being then complete but attached to the subject's body by a fluid-like cord. In this state of exteriorization, the astral body assumed shapes

which accorded with the age in which the subject saw herself in going through the stages of her life. At the age of eight she wrote her name in arabic. At that age she attended a school in Beirut. Beyond her birth she called herself Lina, the daughter of a fisherman in Brittany. She married at twenty; her husband was also a fisherman, his name was Yvon. She did not remember his family name. She had one child who died at the age of two; her husband perished in a shipwreck. In a fit of despair, she threw herself into the sea from a cliff. Her body was eaten by fishes. All of this information was elicited while she was in a hypnotic state. She first passed through the convulsions of drowning, and then went back to her life as Lina, through the childbirth to girlhood, infancy, and then spoke of a previous incarnation as a man, named Charles Mauville, who lived in the time of Louis XVI. He was a clerk in a ministerial office in Paris, also a murderer who died at the age of fifty. Still further back she was a lady whose husband was a gentleman attached to the court. Her name was Madeleine De Saint-Marc. Being brought back by transversal passes, she successively reached her real age of eighteen and then was pushed, by a continuation of the passes, two years into her future but actual life. Beyond this she could not go. She saw herself in a strange country with Negroes, in a house, rather far away from a railway station, the name of which she could not read. Nor could she give any precise information which could be used for identification.

Another subject of Col. Rochas, Juliette Durand, a girl of sixteen, was enabled by hypnotism to see her life up to the age of twenty-five, when she died at Nice and then after a time became reincarnated in the future as Emile Caumette. She was then the son of a family of easy circumstances, studied for the ministry and was appointed Vicaire at Le Havre in 1940.

No less interesting and evidential have been the researches of Dr. Stephenson. A psychiatrist, Dr. Stephenson is chairman of the Department of Neurology and Psychiatry at the University of Virginia School of Medi-

cine, and has been investigating hundreds of case histories of persons supposedly remembering former lives, to determine if decisive evidence concerning survival may be forthcoming. Seeking firsthand evidence, he journeyed as far afield as India, Ceylon, Lebanon and Alaska. In 1966 he published his findings in a book entitled *Twenty Cases Suggestive of Reincarnation.*

Unlike those who have studied the readings of Edgar Cayce and have roughly measured Western reincarnations in terms of centuries and half centuries, Dr. Stephenson notes that the interval between the soul's death and rebirth in Eastern cases is much briefer, averaging near ten years or less, and in some instances almost instantaneous. While in Lebanon in 1964, Dr. Stephenson was able to study at firsthand the strange experiences of Imad Elawar, a five-year-old Arab boy. The boy claimed to have lived, in his former life, in a village some twenty-five miles away from his birth place, as Ibrahim Bouhanzy, who had died of tuberculosis about ten years before Imad's birth. The child's first words had referred affectionately to his mistress in his previous life and he had been able to repeat the dying words of Ibrahim, and correctly identify the surviving members of Ibrahim's family. The dead man's village and house were also well known to Imad. Dr. Stephenson, traveling with the boy and his family to the dead man's village, noted down fifty-seven items which Imad recalled from memory regarding his previous life. Dr. Stephenson writes: "Of the fifty-seven items, Imad made ten of the statements in the car on the way . . . of these ten, three were incorrect. Of the remaining forty-seven items, Imad was wrong on only three items. It seems quite possible that under the excitement of the journey . . . he mixed up memories of the 'previous life' and memories of the present life."

Another case concerns the possession of a three-and-a-half-year-old "corpse" of a Jat child, Jasbir by the twenty-year-old, discarnate spirit of a Brahman youth, Sobha Ran. "During my stay," writes Dr. Stephenson, "I easily noticed that he (Jasbir) did not play with other

children, but stayed aloof and isolated. Yet he talked willingly with my interpreter, although wearing always a sad expression on his quiet, pockmarked but handsome face."

Jasbir was treated well by the Brahman family of the dead Sobha Ran, but his own family was greatly disturbed by his refusal to eat anything except Brahman food. They so greatly resented the previous family of their son that they refused to let him meet his own widow or to in any other way identify with the superior caste. "Readers may wish to know, as I did," concludes Dr. Stephenson, "what account Jasbir gave of events between the death of the Sobha Ran personality and the revival of Jasbir (from his presumed death) with memories of Sobha Ran.

"To this question, Jasbir replied in 1961 that after death he (as Sobha Ran) met a Sadhu (a holy man or saint) who advised him to 'take cover' in the body of Jasbir.

"Although the apparent 'death' of Jasbir occurred in the period April-May 1954, close to the identified date of Sobha Ran's death, we do not know that the change in personality of Jasbir took place immediately on the night that his body seemed to die and then revived.

"In the following weeks Jasbir was still perilously ill with smallpox, barely able to take nourishment, and not able to express much of any personality. The change of personality may therefore have happened quickly or gradually, during the weeks beginning immediately after the apparent death of Jasbir."

Between 1961 and 1965, Dr. Stephenson made four visits to the Tlingit Indians of the Northwest, obtaining thirty-six cases in which reincarnation was claimed. One such case involved a sixty-year-old Indian fisherman, William George, who told his son in 1949 that he would return as his grandson. He assured his son and daughter-in-law that they would recognize him as their own son by his present birthmarks, and a few weeks later, he disappeared from his fishing boat without trace. Within little more than nine months, his son's wife gave birth to a boy "who had pigmented naevi (moles) on the upper surface

of his left shoulder and the volar surface of his left forearm at exactly the locations mentioned by the grandfather."

Before he was five, the boy picked his grandfather's watch out of his mother's jewelry box unprompted, and insisted that it was his. He habitually called his uncles his "sons" and his great aunt his "sister." As he grew up, he more and more acted like his grandfather, even acquiring the physical limp which his grandfather had acquired in a basketball game.

Dr. Stephenson wrote of this case: "He shows a precocious knowledge of fishing and boats. He also shows greater than average fears of water for boys his age. He is more grave and sensible than other children of his group." After meticulous tabulation of this and all the other cases, Dr. Stephenson concludes: "The evidence I have assembled and reviewed here does not warrant any firm conclusions about reincarnation. But it does justify, I believe, a much more extensive and more sympathetic study of this hypothesis than it has hitherto received in the West. Further investigation of apparent memories of former incarnations may well establish reincarnation as the most probable explanation of these experiences. Along this line we may in the end obtain more convincing evidence of human survival of physical death than from other kinds of evidence. In mediumistic communications we have the problem of proving that someone clearly dead still lives. In evaluating apparent memories of former incarnations, the problem consists in judging whether someone clearly living once died. This may prove the easier task and, if pursued with sufficient zeal and success, may contribute decisively to the question of survival." But while maintaining this as his own view, Dr. Stephenson's book nevertheless emerges as a most scholarly collection of undeniable facts, and the facts for reincarnation have probably never been put forward by a more objective and reliable psychical researcher.

Chapter Five

Jeane Dixon: The Capitol Seer

As with many famous people, one hears that Mrs. Dixon is "publicity mad" and "loves attention." Her frequent television appearances only serve to deepen this suspicion in the minds of people who feel that her gift for publicity and prophecy are incompatible. In fairness to Mrs. Dixon, it should also be said that she has no need to seek publicity; it forcibly seeks her. She refuses ninety percent of all her invitations. Otherwise, she would not have time to attend her numerous business and social affairs. If she has a fault, it is the over-zealousness of someone who believes in himself and wishes to impart his special insight to others. Every person likes to make up his own mind, and there is such a thing as oversell. In Mrs. Dixon's case, she sometimes seems the victim of her own sincerity. Presently, with the attention being paid to prophecy by our mass media, it is not always easy to grasp the way in which the words of mystics and other clairvoyants will affect the lives of others. Perhaps no more famous clairvoyant lives today than she, and the scope and influence of her prophecies suggest the extreme responsibilities of her delicate role.

Jeane Dixon came into national prominence with her prediction of the death of President Kennedy, a fame that was further accentuated by the book *A Gift of Prophecy,* written by Ruth Montgomery. The result was that in Washington, along with the Lincoln Memorial and the Jef-

ferson Monument, Mrs. Dixon became one of the sights to see. So much in fact has she become a local artifact on Capitol Hill, it really doesn't matter much any more how right or wrong she is, or whether her gift for publicity exceeds her gift of prophecy. Almost as fascinating as her prophecies has been her influence in Washington. Since the days of Caesar and before, politicians, by trade, tend to be a superstitious lot. It is their nature to believe in miracles and even the most rational of them are always on the lookout for election signs and portents. In public they sometimes laugh about Mrs. Dixon, but in private many of them listen. And she knows it.

Although her influence rests primarily on the private readings she gives to politicians and their wives, Mrs. Dixon's fame is largely the result of her public predictions. She is said to have forecast the death of Carole Lombard in a plane crash, the merger of the AFL and CIO, the assassination of Gandhi, the first Sputnik, the death of John Foster Dulles, the re-election of President Truman, the suicide of Marilyn Monroe, and the downfall of Nikita Khrushchev.

Typical of the private readings for friends, Washington society matrons, and various national and international dignitaries is the case of Martha Rountree, the former TV producer. She warned Miss Rountree not to move into a Virginia house which she, acting as a real estate agent, had just sold her, even though this meant that Mrs. Dixon would lose the healthy commission she had earned for her firm on the sale. Miss Rountree did not heed her warning, and the very night she moved in, the house burned to the ground along with many priceless possessions.

Mr. Dixon, who maintains his real estate office in the John Philip Sousa Memorial Room, a sort of Hall of Fame for military bandstanders, says of his wife, "Your hair would curl if you knew some of the people who come here for Jeane's readings, but she has to maintain secrecy, as in a doctor-patient relationship." It is, however, known that she was once consulted by the brother of the

King of Nepal concerning the future of his country (he was told that it would fall under Communist domination), by the former Soviet Ambassador, Georgi Zaroubin ("I learned from God and not from any man about your Sputnik"), and by a close advisor to President Eisenhower at the time of the Chief Executive's heart attack ("The President will survive and resume his full duties.").

Like most other reputable seers, Mrs. Dixon never charges fees for these or any of her other spiritual services, believing as she does that "My gift is from God, and if I commercialize it, he will take the gift away."

Miss Montgomery's *A Gift of Prophecy* is full of dark hints of still many more specific and accurate predictions, but these have been mainly in private sessions with friends. It is recorded that Mrs. Dixon has given remarkable glimpses of the future to well-known public figures: FDR, Churchill, Senator Kefauver, Speaker Sam Rayburn, and others. Unfortunately, all these famous people are dead, and well beyond confirming or denying their readings from Mrs. Dixon. Nevertheless, when you scrape off all the girlish gush of Miss Montgomery's prose, what is left is a picture of a wife of a Washington real-estate dealer with a simple-as-apple-pie outlook on life, who likes to speculate darkly about world affairs and has an inordinate penchant for gossiping about the private lives of her friends—and for some readers, perhaps, the sinking feeling that the only phenomenal thing about Jeane Dixon is the amount of attention she's been able to attract.

Mrs. Dixon's public predictions fall into four categories:

1. Generalities. Statements so obvious and yet so vague that they can't possibly be wrong. It takes no special gift to predict continuing racial tensions, that De Gaulle would cause trouble for the United States for as long as he remained in power, that the militancy of China will continue for the indefinite future.

2. Ambiguities. Statements that lend themselves to a

variety of interpretations. An example would be Mrs. Dixon's prediction that, in 1963, education would be a fashionable topic of conversation—and Miss Montgomery's interpretation that this was a prediction of the school integration crisis in that year.

3. Misses. Prophecies that are dead wrong. In this category we would have to include Mrs. Dixon's foretelling that the United States would go to war with China in 1958 over Quemoy and Matsu, that Walter Reuther would actively seek the Presidency in 1964, that President Charles de Gaulle would surrender his powers in 1964. Such misses are usually either forgotten by her believers and critics alike, or explained away by saying that Mrs. Dixon has shown the correct symbols but misinterpreted them.

4. Hits. Statements which, however narrowly interpreted, seem to be unexplainable in terms of normal cognition. It must always be remembered, however, when we take these prophecies individually and judge that, in and of themselves, they are not due to chance, that Mrs. Dixon has been issuing predictions for more than a quarter of a century, and that a prophet is bound to have a collection of a few startling hits.

It would take a well-financed team of full-time researchers to check all the thousands of predictions Mrs. Dixon has made over the years, dating back to the New Deal, but there are two primary sources from which a preliminary check might be made. The first, of course, is *A Gift of Prophecy,* where the best-known of Mrs. Dixon's prophecies are stuck together in a marshmallow prose and the facts obscured by a Girl-Scout awe. The second, and better, source is the annual January forecasts that appear in the Washington papers. An examination of these published prophecies over the past twelve years reveals a batting average of about .600 or sixty percent, with some astounding cases of precognition—but also with some equally astounding errors. For instance:

"The crystal ball shows a paper-thin majority for the Democratic slate (in 1964). This will be an upset because

the Republican Slate will be running ahead until the last votes are counted."

"Red China will be admitted to the United Nations in 1959."

"Prime Minister Nehru of India will not remain in power much longer (1956), and his policies will not prevail. One of two men will take over. Their names appear to be Deshmuki and Desra."

"No particularly new or brilliant legislation will be passed by congress in 1965." (It will be remembered that this was the year of Medicare, The Poverty Program, The Civil Rights bill, the far-reaching Education Bill, etc.)

"You know, I'm not infallible," Mrs. Dixon says. "I will get my timing wrong when I get my symbols wrong. Your eye is slower than what you see. I'm talking about when I use the crystal ball. Visions are something apart. You can't seek them. You never even ask for them. He gives them to you. The crystal ball is something I concentrate with, the way you bring in channels on a television set."

Mrs. Dixon works in several ways. She has contacts with what she calls the "psychic world" through vibrations—by which she designates a type of comparatively minor prescience in which pictures appear to her in natural colors. Often these impressions concern an individual and come simply of their own accord, either through vibrations or the crystal ball or when she touches her subject and picks up the third finger of first one hand and then the other to augment her perception. The left hand is the subconscious mind, and the right, the conscious. Andrew Jackson Davis clairvoyantly diagnosed illnesses in much the same manner, and many psychics feel their perception enhanced by touch. She uses the crystal ball much as it is used in astrology, which she learned when quite young from a rather exacting Jesuit priest. She feels that it is valuable primarily as a focusing point for the mind and as a guide to substantiate and cross-check impressions.

Her major predictions derive from visions, which

sometimes occur as she faces east and recites the twenty-third psalm at sunrise every morning, or more frequently as she kneels before a statue of the Virgin Mary in Saint Mathew's Church in Washington. What distinguishes her psychic impressions concerning the trends of events and personality from her visions is that the outcome can always be changed by human will or other factors. All she can predict by impressions or vibrations is what the future holds by virtue of present potentials. This is similar to what many other psychics report. Her visions, on the other hand, are the "will of God," and, as such, can not be changed by any effort of man's.

Although she made every effort to warn President Kennedy, he was ultimately assassinated because it was the will of God over which she could have no dominion.

No confusion exists between her psychic impressions and her visions because Mrs. Dixon seems to get a three-day warning before a vision is about to occur. On the fourth day, the vision comes usually in symbolic imagery. Then, there is a tapering-off period of three more days in which the special state required for the reception of the vision gradually changes. Since she feels her visions are from God, they are never wrong; only her interpretations are wrong.

Mrs. Dixon's defenders, who are many, insist vehemently that she is divinely inspired, also attribute her errors to misinterpretation. Such defenses as this are now usually thrown up in advance. In 1964 Mrs. Dixon flatly predicted a Republican presidential victory, a possibility so remote that not even Senator Everett Dirksen acknowledged it. We are now told by Mrs. Dixon's adherents that she only saw this prediction in the form of an open door for the Republicans on the left side of her crystal ball, which means that the prophecy can change. If the open door had been on the right side of the ball, the prediction would presumably have been immutable.

Prior to the publication of Miss Montgomery's book, Mrs. Dixon's best known feat of prognostication was a series of predictions that began in 1952. In 1956, she told

an interviewer from *Parade Magazine* that a "blue-eyed Democratic President will be assassinated while in office." She claims to have first issued this warning in 1952. In 1960, she predicted Nixon's victory over Kennedy. Then, beginning in November, 1963, she repeatedly told friends that she was having visions of black clouds hovering over the White House. "The black clouds are beginning to move downward," she said, "which means the President will be killed while he's away from Washington." She also saw visions which indicated that the second letter of the assassin's two-syllable surname would be an "S." Distraught, Mrs. Dixon went so far as to visit Kay Halle, whom she knew to be close to the Kennedys, and to implore her to warn the President to reconsider his "decision to go some place in the South that will be fatal for him." Recalling the incident, Mrs. Halle, understandably, says, "I could not bring myself to deliver such a dreadful nebulous warning." And on the day of the crime, Mrs. Dixon was lunching with friends at the Mayflower Hotel when she stopped eating and said, "Something dreadful is going to happen to the President."

The much-publicized prediction of Kennedy's death turns out on a closer examination to be a good deal more intricate than awe-inspiring. Mrs. Dixon's claim to have first issued the warning in 1952 seems rather untenable. The exact wording of the 1956 article is "death in office" and not "assassination." "An editorial change of words," Mrs. Dixon claims, made by a thin-skinned editor who felt that the word "assassination" would stir up too many people. It is possible too that Mrs. Dixon was making no prediction at all, but merely carrying forward the work of John Hazelwigg, who, in November 1901, in the *Astrological Herald* of New York, related the twenty-year periodicity in the conjunction of Jupiter and Saturn with the deaths of presidents in office. (Hazelwigg, it will be remembered, began with the death of Harrison in 1840, and continued with Lincoln (1860), Garfield (1880), McKinley (1900), to which we might now add the deaths of Hardy (1920), Roosevelt (1940), and Kennedy (1960).

That the dead president would be a Democrat seems flatly contradicted by the prophecy of Nixon's victory over Kennedy in 1960. In her annual New Year's predictions for 1963 she said nothing about an assassination. Seemingly, then, we are left with only one original and uncontradicted proposition: President Kennedy was "blue-eyed."

However, there were two sub-prophecies, if we may call them such, imbedded in the Kennedy prediction, which if they prove true may be as scandalous for the Kennedy-Johnson years as the Teapot Dome scandal was for the 1920's. The first concerns the apparent contradiction between Mrs. Dixon's prophecy of the death of a blue-eyed president and her prediction of Mr. Nixon's victory. When Nixon didn't win the election, Mrs. Dixon seemingly hedged by saying that he was the rightful winner but that the Democrats had stolen the election. Today, when it becomes increasingly evident that Kennedy's election may well have been based on fraud in the poll booths of Illinois and Texas, Mrs. Dixon's explanation of her error sounds less like the usual medium's evasiveness and more like a prediction of consequence. The second sub-prophecy, also scandalous in its nature, regards President Kennedy's assassin.

Having correctly and publicly surmised that the second letter of the killer's two-syllable surname would have an *S*, Mrs. Dixon has from first to last spurned the conclusion of the Warren Commission that Lee Harvey Oswald acted alone, without aid or consultation. In the beginning, she got impressions that Fidel Castro was involved, but "Oswald," she now says, "had accomplices. And that the conspiracy originated in the Soviet Union." The key to the assassination "plot," she says, "is a woman; investigators should concentrate on Oswald's overseas *travels,* with the role of the young woman thoroughly explored. Oswald's bullet killed Kennedy, but I see a shinier, high-powered rifle also fired a shot. The bullet that struck Governor Connally had not previously passed through the body of the President. Oswald's ac-

tions were dictated by a small group in Russia, headed by a man whose initial is *S*. This was neither Suslov nor Shelepin, however. A pretty, slightly-built young woman who was born in Russia but now resides in the U.S. could clear up the whole plot. She has handled both Oswald's rifle and the shinier one. Jack Ruby was involved, although he was not the other gunman and was not at the scene of the assassination." As to the mystery woman, Mrs. Dixon has a "feeling that the powers that be know who she is. But she is being protected, and I don't know why. Someone on the Warren Commission knows who she is."

The most disturbing aspect of Mrs. Dixon's intuition is the fact that in Washington there are a number of responsible people, some of them very close to the Kennedy family, who seem to share the doubts regarding the Warren Reports. If Mrs. Dixon's statements, along with those of other critics of Supreme Court Justice Warren's handling of the investigation, should ultimately be borne out by future disclosures, the administrations of the Kennedy and Johnson eras would surely be in deep disgrace. It is hard to imagine such an outcome, for it seemingly defies all reason; but then reason has always had a rocky time of it in Washington, as well as in less-informed places.

In private life, the author of these astonishing statements is a petite woman with a cloud of dark hair, worn cheek-length, framing a child-like face, with large blue-green eyes.

She lives with her husband, James L. Dixon, in a lavishly furnished home in Washington, not far from their office. Mrs. Dixon's conversation mixes psychism and charity, Catholicism and real estate with equal aplomb, speaking at one moment of the Washington mansion that she bought, redecorated and sold to an itinerant politician at a vast profit, and the next moment saying, "The Holy Mother comes to me, God comes to me. He talks to me."

Mrs. Dixon spends about one-third of her day supervising, with considerable skill, the residential sales of the Dixon office. Childless herself, she devotes much time to

her work as the sponsor of the Children to Children Foundation, which she launched in 1964 to "Beautify the souls of children—to help children to learn so they may grow to earn—and lead useful lives and make their contributions to humanity." This bold and imaginative project, requiring one hundred and seventy million dollars to complete, originated in a vision about a children's medical center. Briefly, in the Foundation's hospital all the latest information about children's diseases will be computerized, so that a doctor anywhere in the world could cable the center, and receive a diagnosis within hours, and even receive the most up-to-date medicines if needed.

The idea of such a center is laudable—to help any child anywhere on the basis of need alone. Such vast cooperation on an international scale would do much to hasten research and to stimulate medicine. Through such unification, much of the sectarianism and duplication of effort which now characterizes research could be removed. Mrs. Dixon was rather touching when she said softly, "Imagine—a few years ago, I would not have thought it possible for me to raise one hundred and seventy million dollars. But now, I know I will do it."

Any money Mrs. Dixon earns through her psychic gifts goes to her Children's Foundation. She is currently writing an astrology column and puts income from that into the Foundation as well. She is not a person to work in a vacuum, but always with a goal. She does not give readings very often, however, because they tire her, and with the work on the Children's Hospital, she has less and less time. But her prophecies and visions continue to come.

Explaining the source of her unusual gifts, Mrs. Dixon's answers reveal her basic philosophy:

"I believe the Lord gave me this talent that the world might hear about me, that I might help the faithless to find themselves, guide them back to the Lord, and find security in the love of God."

"I want strayed people to know the beauty and love in their soul, if they will but have faith in *their own choice of religion.*"

"But faith without work is not enough, and work without faith is not enough. There must be a balance. Balance is the law of the universe."

"—you've got to work, you've got to claim your talent in life and use it to help other people. I have this talent and my purpose is to be God's slave and not a slave to man; to show the way to those who have strayed away and to beautify their souls."

Mrs. Dixon has been called a seer, a prophet, a mystic, even a saint. Such descriptions displease her. "I'm just me. Plain me trying to do the work He has set for me. I didn't seek this work. I'm unimportant. What's important is the message that comes through in the work, the message that each of us is born for a purpose. We should recognize and seek and endeavor to do His will upon this earth in accordance with the talent He has given us. When the Lord breathed the breath of life into your soul, He gave you a talent and the wherewithal to build that talent to the *nth* degree. If you do that, then you will know the joy of life upon this earth. That's the way I feel, the way I live."

A curious and chilling correlation exists between the prophecies of Edgar Cayce and Jeane Dixon, and, I might add, the *Daily News*. Cayce pointed out that America could only be conquered from *within,* and that the times would be such that each man would have to choose whom he would serve—man, his nation or his God.

Jesus said, "Except ye see signs and wonders, ye will not believe." To our age, prophecy is a sign and wonder, for it is beyond the compass of our reason. But however dire her prophecies may be regarding the future of America, it must be remembered that Mrs. Dixon, like many psychics, believes in free will and the force of the mind to change a person or a nation's destiny. This may seem strange to some people, who think that prediction implies an immutable, fatalistic future. But Mrs. Dixon, as we have seen, distinguishes between those predictions which may still be changed by man and those relatively few which are preordained by God. Her solution of this

philosophical problem reminds one of Cayce's belief: "Such things should rather be built from within. If the soul merits such success, to that it metes to its fellow man, it will bring such into experience. But to say that it *will* happen—it can't be done! For the Father has given each soul that portion of Himself. What the soul does about His knowledge, about His abilities or opportunities, depends upon the *will* of the soul."

The correlation between the prophecies of Cayce and Mrs. Dixon does not extend to their explanations of the source of their psychic information. A devout Catholic, Mrs. Dixon's explanation of her unusual ability is firmly grounded on church dogma; Cayce believed in the existence of a cosmic record hall where the moving consciousness could "read" what had been imprinted there by every thought and action that had ever taken place.

Cayce's concept is as old as man and has a long tradition in the philosophy and religions of many lands. The neo-Platonists, for example, considered *Kronos,* traditionally depicted devouring his own children (*e.g.,* Time consuming all things), as a symbol of cosmic mind or *Noos.*

Carl Jung, the famous Swiss psychoanalyst, theorized that there existed a "collective unconscious," and William James considered the existence of "a continuum of cosmic consciousness," and Henri Bergson, the renowned French philosopher, called it "intuition," or a "vital impetus," which underlies the universe and man's consciousness.

In traditional magic and occult law, which developed a spiritually complex cosmology around paranormal perceptions, there is also general acceptance of a *continuum,* a cosmic consciousness in which the individual consciousness may participate. In Indian cosmology, it is called the Akashic records, an etheric "mind" which is the memory of the ages. Perhaps the Indian concept of this psychic continuum can best be clarified by the analogy of impressing information on the pencil-lead-thin beam of the laser. Hundreds of books could be recorded on such a beam of

light. Conceivably, the same thing could happen on a more subtle level.

Explanations of Mrs. Dixon's psychic powers are almost as numerous and often as conflicting as the opinions regarding Mrs. Dixon herself. In between the critics and the defenders perch the great mass of people, fence-sitters who are not quite sure whether Mrs. Dixon possesses the gift of prophecy or not. The attitude of most people is neatly summed up by ex-diplomat Daniel Gaudin, who says, "I can't say whether I'm a believer or a non-believer. But of one thing I'm sure. If Jeane Dixon told me not to fly in an airplane tomorrow—I'd damn well take a train."

Chapter Six

The Age of Aquarius

In 1842, Lord Tennyson penned the following lines in "Locksley Hall" about the Aquarian Age:

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the people plunging thru' the thunder-storm;
Till the war-drum throbb'd no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

The federation of the world's peoples, which opens the Age of Aquarius, according to Tennyson, is preceded by

great air wars which end the present era, the Age of Pisces. The "ghastly dew" which the airy navies drop would presumably be some form of germ warfare, or possibly atomic fallout.

The Union of the English-speaking peoples prophesied by Nostradamus may also be the nucleus of a world government. It is difficult to say from reading the quatrain whether the old seer was in favor of it or not, for his sympathies were French and his "Antichrist" is a false one. It might mean that "Reb" was simply considered an Antichrist by his contemporaries. A false Christ is one thing. But what is a false Antichrist?

There will be a head of London from the Government
of America,
Island of Scotland. he will pave you with ice;
They will have Reb for King, a very false Antichrist,
Who will put them all in an uproar. (10.66)

An old French engraving shows the prophet with his robes and wand pointing to scenes in his magic mirror, wherein Catherine de' Medici, in amazement, is beholding the future fate of her sons.

That magic mirror of prophecy has been through all recorded history the possession, or the eager object of search, for most of mankind. Many did not find there what they sought, and many more saw in the mirror only the shapes of their own fear, hallucination and superstition. Enough, however (and they did and do exist in great numbers), believed they had found strange, often terrible, at times agreeable, revelations of true prophecy, actually confirmed by events, or at least stoutly believed in. And indeed, if the history of prophecy shows anything, it shows that sufficient numbers of especially endowed persons, gifted with the still incomprehensible power of clairvoyance in time and space, have always existed among mankind to keep the faith in prophecy alive, even to this day.

But today the prophecies of the hour are not the gnarled, hermetic quatrains of Nostradamus, but the words of Edgar Cayce and Jeane Dixon. Mrs. Dixon's

readings of the future rely so heavily on those of Cayce, and both receive such corroboration from the sixteenth-century Nostradamus, that one is tempted to believe there is a central source or, at the very least, a living tradition of prophecy. Before looking at the specifics of that future which is foreseen for mankind, and without going into the history of prophecy, let us glance briefly at what that fountainhead of prophecy might be.

Out of the hundreds of references to what, in the Edgar Cayce data, are called the "Pyramid Prophecies," or "Egypt, Prehistory," comes a story which, if true, is of the greatest importance to our understanding of both the past and the future. In the legend of Atlantis and the earth changes which that continent suffered, we have the background for Cayce's prophecies dealing with the Great Pyramid Mystery.

The ending of Atlantis was roughly at the same time as the rise of Egyptian culture. One of the most important ideas to come out of the Cayce data is that the time of the building of the Great Pyramid was not 2,885 B.C., as is suggested by James Henry Breasted in his still standard work *Ancient Times*, but 10,490 to 10,390 B.C.

Scholars are puzzled by the unbelievably rapid progress in science and technology which they must suppose the Egyptians made in the little more than a century which it took to build the Pyramid. The speculation that seems most plausible is that they were invaded by another peoples who had already developed a sophisticated architecture. But who? There were no known civilizations which had advanced even so far as the Egyptians!

Scores of allusions are made by Cayce to the future opening of the Hall of Records, lodged in Egypt by the people of Atlantis after their continent was destroyed. The Atlantean records are located in a small tomb or pyramid of their own, according to Cayce, and it lies somewhere between the right paw of the Sphinx and the Nile River and is in a kind of "time capsule."

Quite independently of Cayce, there is an imposing number of people firm in their belief that the human be-

ings who built the Great Pyramid of Cheops were sending a message in stone down the ages to a posterity that one day would read its hieroglyph. They believe, moreover, that we today are that posterity.

As we have seen, the crux of Cayce's prophecies is the geological destruction of much of the world's civilization around the year A.D. 2,000 to 2,001. It will begin (or perhaps has already!) with signs in the South Pacific and the Mediterranean, and the appearance of land (the rising of the lost continent of Atlantis) near Bimini. The destruction of the American West Coast will be early in the events, as will the inundation of the Carolinas and Georgia.

All of this will come about as a result of a sudden shift in the earth's axis. What will bring about this major slippage? The predictions of Mrs. Dixon, corroborating those of Cayce and other prophets since time immemorial, spell out the answer in great detail.

The decade of the Sixties were a time of crises and great national peril, especially the years from 1957 to 1964, for America, both domestically and in its foreign policies. Mistakes were made which will not be realized, according to Mrs. Dixon, until nearly a decade has passed.

The effort to create a Great Society will fail "because the channels are running in all directions and none of the ends are closed," as will the War on Poverty, because those who wish to help "the poor" are not motivated by any spiritual interests. This will become increasingly evident during the early 1970's.

Despite the victory of the Republican party in 1968, during the decade of the 70's, the two-party system as we have always known it will disappear. At the same time, our space program will be greatly enhanced and accelerated. Despite this technological effort, during the decades of the Seventies and Eighties, America will steadily continue its decline "in pride, accomplishments, and dignity," until the outbreak of war forces the country to

adopt a program of reform that will reverse the trend of the decades since 1960.

In the Near East, Egypt will form certain alliances which will enable Gamal Nasser to make decisions from which "great wisdom will flow."

About 1980, mankind will feel the influence of a holy man whose birth in the Middle East Mrs. Dixon "witnessed in the vision with Queen Nefertiti" on Feb. 5, 1962. This man's power will "grow mightily" until 1999, when he will unite all warring religious creeds and sects into an all-encompasing faith and there will be peace on earth to all men of good will.

The next two decades (1970-1990) will show the unwisdom of the test-ban treaty. America and Russia will form strong trade ties during the Seventies and these will continue until the late 1980's, when we will align ourselves with Russia in a war against China.

The cause of the war with China will be that country's attempt to subvert this government through the use of domestic racial strife and America's own ventures into Vietnam and Korea in an effort to stem China's territorial ambitions. When the "inevitable" war with China comes, it will find the numerous African nations, and several smaller Asian ones, aligned with China.

Russia will be invaded by China (but the border skirmishes over the last few years will not precipitate the war to come). The Chinese will rely heavily on the use of "germ warfare" and late in the century the Davis Straits will become an American "life line."

During this transitional period from 1970 to the year 2000, man will not be without his achievements, although these will be slight when compared with his achievements in the first century of the Aquarian Age. The first space laboratory will be launched and manned in the early 1970's, and by 1975 nuclear power will have been harnessed to some peacetime uses, notably rocket propulsion. Despite the threat of the oncoming holocaust, man will have made planetary landings by 1980 and soon thereafter will have begun significant exploration of grav-

ity waves, which he will later learn to control, although not until about the year 2050. Perhaps the most significant achievement between the Armageddon and the geological destruction of the late 1990's will be the creation of artificial human intelligence.

In the year 2000, and possibly because of the chaos which has been wrought by war and the shifting of the polar caps, the first colonizing of planets will take place, and man will begin mining the seas for new resources. For the first time he will also be able to create subnuclear structures and will amass the remnants of the world's learning into a global library.

Probes into the middle of the earth will begin in 2012, followed ten years later by interstellar explorations. During this period he will have learned to control the weather and his own heredity. Telesensory devices will have been invented which will expand the information-gathering faculties of his physical body, and by the year 2030, robots will be in general use.

During the decade that follows, man's first contact with extra-terrestrials will be made and his first efforts at space mining will have proved successful. A major breakthrough will occur in bioengineering and as a result the artificial breeding of animals with human intelligence will be possible.

By 2080, he will have succeeded in controlling his climate as well as the weather and gravity. The artificial creation of human life will become a reality and man will succeed in creating an intelligence which exceeds his own.

Having mastered space travel at speeds almost equal to the speed of light, by 2090 he will be engaging in interstellar flights; but the first meeting with extra-terrestrials will not come until the year 2100. Ironically, by this time man will have achieved immortality, not for himself, but for his creations, the artificial beings to whom he first gave life.

Is this to be the new race of whom Madame Blavatsky wrote in her *Mahatma Letters to A. P. Sinnett*? "... If, as I hope, in a few years, I am entirely my own master—I

may have the pleasure of demonstrating to you on your own writing table that life *as life* is not only transformable into other aspects or phases of the all-pervading Force, but that it can actually be infused into an artificial man. Frankenstein is a myth only so far as he is the hero of a mystic tale; in nature—he is a possibility; and the physicists and physicians of the last subrace of the Sixth Race (the one that is to succeed our present race) will inoculate life and revive corpses, as they now inoculate smallpox, and often less comely diseases. Spirit, life and matter are not natural principles existing independently of each other, but effects of combinations produced by eternal motion in space; and they had better learn it."

Is the Golden Age of which Plato dreamed really on its way? Is the "universal brotherhood" predicted by the early American psychic Andrew Jackson Davis and so many others, the "glorious period" that lies before mankind, drawing nearer? We know how much of crisis and of strife, of war and trial are envisioned by the prophets for the years just ahead of us. Yet the higher and finer way of life for which man has always yearned is almost as universally prophesied. Whatever tribulations the most immediate prophecies may hold, the future ones bear a solace and healing for man's spirit; for it is the essence of that spirit, reaching always for the unknown and rooted in immemorial experience, that it remains incurably hopeful.

Chapter Seven

Eileen Garrett:

The Medium is the Message

"I have been called many things because I have a gift, a capacity—a delusion, if you will—called 'psychic.'

"The space behind the forehead clears and becomes suffused with soft light in which changing colors play an important part and I actually enter a dimension which is color. . . . Accompanying this state comes a condition of peace, free of all connection with time, space or events. . . . In this state I receive inspiration and I become one, am identified with all life which my vision beholds and my wish embraces. On this level of consciousness, I can reach out and be aware at will of the cycle of life of any human being."

Like most mediums, Mrs. Garrett is a highly voluble, expressive person and quite willing to tell how it "feels" to be psychic. Unlike most of the others with similar gifts, she is not content with exploring her inner life, her dissociated states, in emotional terms; her life search has been for the meaning of mediumship, for an objective understanding: "When I found myself subject to visions and thought transference without any known locomotion, possessed of mediumistic powers that needed to be examined, controlled and analyzed over the initial years of training, I had to go within myself, with the help of others, to find and analyze these obscure human faculties and establish them in such a way that they could be used for experimental purposes."

A woman of tireless energy, she has founded two publishing houses and the Parapsychology Foundation, where she serves as president. She has given grants for psychic research projects in universities, hospitals and laboratories in every major nation in the world. Since 1951, the year of its establishment, the Foundation has published a scientific quarterly and subsidized the publication of numerous books on psychical research. She also has sponsored annual meetings at the Foundation's European headquarters, at which the world's leading scientists, philosophers and researchers gather to discuss, pool and examine their growing knowledge of psychic phenomena.

A natural sensitive, Mrs. Garrett's psychic abilities go back to her childhood, when she remembers having played with imaginary children which were real and tangible to her but could neither be seen nor heard by anyone else. Such imaginary playmates are not uncommon in the life of a lonely child, but if we are to judge by her description, these playmates had the embodiment of something resembling apparitions.

Most mediums have at some time in their childhood undergone similar psychic experiences. Few things, however, can be more frightening to a child than the mockery of those who don't believe them and the fear of parental punishment—not even the continuing reappearance of such apparitions. Mrs. Garrett remembers the day she saw her aunt coming up the path to their small house in Ireland. She was carrying a child and looked very ill and tired. As she approached Eileen, she said, "I'm going away now, and must take the baby with me."

Mrs. Garrett ran quickly into the house to get her mother, but when they came out her aunt was gone. Her mother, of course, did not believe that her aunt had been there at all, and Mrs. Garrett was scolded and accused of lying, something which happened to her quite often when she was a little girl. It wasn't until the next day that her mother received the news that her sister had died at more or less the hour Eileen had seen her—while giving birth to a child.

Another apparitional form of Mrs. Garrett's childhood was the swirling mist, which some might wish to explain as a soul-substance, that she saw leave the body during the dying process. It is helix-shaped and resembles a puff of breath on a cold day. (A graphic realization of it may be seen in the emblem of the Foundation.) She first saw it as a child, rising from the bodies of some dying ducks and again, years later, from the body of her young son, when he died in her arms.

Eileen Garrett, who is now seventy-five, has spent her life trying to analyze, rationally, the psychic impressions which began in her childhood. She is probably the most often, most scientifically tested sensitive in the history of parapsychology. For over fifty years she has been active as a "professional" psychic, and for over thirty-five years, since she renounced public sittings in order to devote her energies to laboratory research, she has undergone scientific investigation by psychiatrists and psychologists of Jungians, Adlerians, etc. She has participated in scientific inquiry and submitted to tests in the fields of neurology, electroencephalography, hallucinogenic drugs, biochemistry and hypnosis, as well as tests by psychical researchers. She has never found the answers to the questions and "impressions" that have plagued her, but much valuable information has been discovered concerning the relationship between psychic phenomena and the fields of psychology, physiology and biochemistry. In contrast to many people, she does not feel that psychic phenomena are due to the intervention of spirits nor that it involves any communication with the dead. She feels that the most probable explanation lies in the ability of some people to tap a collective unconscious or racial memory buried deep in the mind.

In her early years, Mrs. Garrett worked to develop her psychic gifts under the austere discipline of J. H. McKenzie's "school for mediums" at the British College of Psychic Science, a group active in the 1920's and dedicated to studying psychical phenomena in general, but which was especially concerned with investigating mediumship

and evidence relating to the survival of bodily death. From 1924 to 1928, McKenzie deepened Mrs. Garrett's trances through hypnosis and taught her the disciplines and hard work necessary to becoming a psychic. However, by the time of McKenzie's death, Mrs. Garrett had discovered that her natural talents lay in the direction of objective inquiry and from that day forth no longer gave readings except in the interest of research.

Prior to that decision, however, Mrs. Garrett's most famous case, though perhaps not her most evidential, concerned the possible survival of the personality after death. It was the R-101 affair. Like Miss Dixon's prophecy of Kennedy's death or Arthur Ford's communication with Bishop Pike's son, it achieved a notoriety somewhat out of proportion to its value.

At six-thirty on the evening of October 4th, Britain's largest and best equipped dirigible, the R-101, crashed and burned in a cornfield near Beauvais, France, while on route to India. Of the fifty-six passengers, forty-eight, including the crew, perished in the flames. To understand the shock that swept through the world, it must be remembered that the R (for Rigid)-101 was the greatest airship ever built; it was as long and as costly as an ocean liner and carried the Labour Government's Air Minister, Lord Thompson, who had often said: "She's as safe as a house—except for the millionth chance."

Three days later, while the causes of the accident were unknown, the English people in an uproar and the government hastily forming a commission to inquire into the causes of the disaster, Mrs. Garrett was giving a sitting. At the séance in the National Laboratory for Physical Research in South Kensington, London, were Harry Price, the Director, Miss Ethel Beenham and journalist Ian Coster. Miss Beenham took notes in shorthand.

The sitting had nothing to do with the R-101 disaster. The creator of Sherlock Holmes, Sir Arthur Conan Doyle, had died three months previously, leaving instructions in his will that attempts should be made to contact him on the "other side." Mrs. Garrett had gone into trance and

had begun to speak in the strangely masculine voice which characterizes her regular control, an Arab named Uvani. The "personality," speaking in staccato sentences, identified himself as Irwin. Flight Lieutenant H. Carmichael Irwin had been captain of the airship at the time of the crash. The voice gained in depth and authority as it continued:

"The whole bulk of the dirigible was entirely and absolutely too much for her engine's capacity. Engines too heavy. Useful lift too small. Oil pipe plugged. . . . Flying too low altitude and never could rise. Disposable lift could not be utilized. Load too great for long flight. . . . Cruising speed bad and ship badly swinging. Severe tension on the fabric which is chafing. . . . Engines wrong—too heavy—cannot rise. Never reached cruising altitude—same in trials. Too short trials. No one knew the ship properly. Weather bad for long flight. Fabric all waterlogged and ship's nose is down. Impossible to rise. Cannot trim.

"Almost scraped the roofs of Achy. Kept to railway. At inquiry to be held later it will be found that the superstructure of the envelope contained no resilience and had far too much weight in the envelope. The added middle section was entirely wrong . . . too heavy, too much overweighted for the capacity of engines. . . .

"Explosion caused by friction in an electric storm. Flying at too low an altitude and could never rise. Load too great for so long a flight. Same with S.L.8. Tell Eckner."

Harry Price took a copy of the notes made during the séance to an officer at the Royal Airship Works at Cardington, Bedford, where the R-101 had been built. Both he and another airship pilot, Flight Lieutenant William Wood, a friend of Irwin's, were impressed with the report. Wood said, "I was interested to hear that the voice spoke quickly and disjointedly—that's how Irwin spoke. It was often difficult to tell what he said."

Mrs. Garrett was sufficiently accurate, and the government sufficiently alarmed by the scandal, to be brought to the Ministry of Civil Aviation, where she was questioned

further, while in trance, by the senior assistant of intelligence, Major Oliver Villers. During these later séances, another "personality," that of a Captain Scott who had died in the crew, also emerged. The Scott personality reported further technical matters dealing with specific numbered struts, tensions, pressures, etc. Some of the items included statements about "starboard strakes," a term denoting longitudinal plates on the side of the airship, and "this exorbitant mixture of carbon and hydrogen is entirely wrong."

The Court of Inquiry heard from eyewitnesses and from experts who had tried to reconstruct the last moments of the aircraft and then finally, on April 1, 1931, issued its report. The chairman had read the Garrett material to the tribunal, but it was decided that, although the findings were essentially what "Irwin" had predicted they would be, findings from such an unlikely source should be disregarded.

Years later, Eileen Garrett was still perplexed by her experience. I asked her once, "Do you think it was really Irwin 'communicating' through you?" "I don't know," she answered. "And I never will."

In 1932-33, her fame as a result of the R-101 incident having preceded her, Mrs. Garrett toured the United States for twenty months and underwent psychiatric and psychoanalytic experiments at the Johns Hopkins University and at the New York Psychiatric Institute, experiments which tended to prove the independent personality of her controls.

Mrs. Garrett had been invited to America by the American Society for Psychical Research, a distinguished society which had at that time fallen under the control of the alleged medium "Margery," and it was not long before Mrs. Garrett's relationship with the group became strained. When an invitation arrived from Professor William McDougall, then the most distinguished psychologist in America since William James, to experiment with Dr. Rhine at the newly founded parapsychological laboratory at Duke University, Mrs. Garrett eagerly accepted. De-

spite some conflicts with the volatile Dr. Rhine, she produced some startlingly high scores in tests made under laboratory conditions. Later, she continued the card-guessing experiments in England, when she was retested by Dr. Soal. She praised the calmer atmosphere of Dr. Soal's tests, which she thought were more conducive to the emergence of her faculty. In spite of this, her results with Dr. Soal were completely null. "Card games," as she somewhat briskly calls them, bored her, and her further experimentation was with psychiatrists such as Dr. Adolph Meyer of Johns Hopkins, Dr. Alexis Carrel and Dr. Nandor Fodor. The full history of Mrs. Garrett's work in parapsychology is far too extensive to include here, but of all mediums, her efforts, both in and out of the laboratory, have probably done more to create an acceptance of psychical phenomena in the public mind than have those of any other single person.

Her most interesting experiment of the 1930's, and one in which the conditions were more conducive to evidence than in the R-101 affair, was the long-distance telepathy test carried out between San Diego and Iceland. While sitting in a room in San Diego with a stenographer and several researchers, including the psychiatrist Dr. Anita Muhl, who had set up the experiment, Mrs. Garrett was to attempt to project her awareness, her conscious mind, into the home of Dr. D. Svenson, the Mental Health Chief of Reykjavik, Iceland, and describe what she "saw."

On this morning in 1934, Dr. Svenson, at a moment pre-arranged to coincide with the gathering of the group in San Diego, went about his task of setting up the test conditions. Mrs. Garrett related the details of his actions to Dr. Muhl and the others of the group. She described telepathically the house which she saw and gave a physical description of the man in it, Dr. Svenson, whom she had never seen or seen a photograph of, even to the plaster which he had stuck on his chin that morning after he had cut himself shaving. She described the miscellaneous collection of objects which he had assembled on the table

and which were known at that moment only to himself. She noted where he walked, his pointing to the table, and even the title of a book which she claimed to see him take off a shelf. She described its position on the shelf. The book was concerned with Einstein's theory of relativity, and she told the page and paragraph to which he opened at random and as Dr. Svenson read the paragraph, Mrs. Garrett reported her impressions of what that particular paragraph contained. The experiment took fifteen minutes and afterward the stenographic records were sent from San Diego to Dr. Svenson in Iceland. Two days later a letter from the doctor arrived, having been posted simultaneously with the San Diego transcript, and in it was a listing of the steps in the experiment which the doctor had performed. Every step of the experiment as Mrs. Garrett had described it to the group in San Diego proved correct.

This phenomenon of "traveling clairvoyance," or "astral projection" as it is sometimes called, has a long and much disputed history in the annals of psychic research. What gives this particular experiment its value is the attempt to set up a controlled situation and the unusually vivid and concrete details given by the psychic. Unlike many other mediums, Mrs. Garrett has a sensual awareness to her psychic visions which adds greatly to their veridical nature. She described sensing the damp atmosphere of the countryside on that particular day; she saw and smelled the flowers growing in Svenson's garden near the sea. She remembered her consciousness seeming to pass through walls and other obstacles as if they didn't exist: "I had the sense of all barriers being removed. The process of projecting oneself away from one's own being and one's particular surroundings was an exciting release. All barriers of thought were laid aside for the moment, and one traveled into a cosmic flow of light where ideas, smells, associations, even a sense of warmth or cold as one journeyed, gave great pleasure to the senses. It soon became easy to interpret the emotions of people at a distance, to take stock of their surroundings and to bring back an objective story."

One could write an entire book on the experiments that Mrs. Garrett has been involved in, so many are there and so diversified is their nature, but one of the best controlled ones in her recent work was that conducted by Dr. Andrija Puharich at the Round Table Foundation in Maine during the 1950's. Dr. Puharich had previously worked with numerous psychics, Peter Hurkos, Harry Stone, and Caroline Chapman among them. The major experiment during this series involved the use of a Farraday cage, a small, boxlike structure that could provide insulation from electricity, up to ten thousand D.C. volts. Mrs. Garrett was placed within the cage. She was able to indicate when the charge was off or on, even though the rhythm of turning off the electrical field which surrounded the cage was varied considerably.

Mrs. Garrett is the author of eight books, mostly fiction and autobiography, relating to her psychic gifts, and the editor of two anthologies on the subject. A gifted as well as wealthy woman, she has been able to pursue her inner search for meaning on many levels, as a publisher, an author, and a psychic, to give words to the often nebulous stuff of telepathy and to bring those words to the public's attention. In one of her more recent autobiographical works, she comments: "My search continues as my interests revolve around that hidden source from which the national life draws its energy. I seek for an objective wholeness, and allow the basic center of self to control, reveal and guide. . . . Man is born ready to live in space and time, to manifest his understanding of the transcendental, but he can only fulfill himself in the rational world. To some seeking an understanding of the duality of being, there is the temptation to withdraw from a healthy, common-sense way of life, or what may better be called the 'world view.' Only by living fully with the comprehensible, and allowing the inner substance to guard and guide, can one obtain the content of inner experience to live in a polar relationship to our world."

The ability to reflect upon one's experience is rare in most human beings, but for some reason it is even rarer in mediums. Mrs. Garrett is one of the very few exceptions, perhaps because there is a personal urgency in her quest, a fear that her controls, Uvani, Abdul Latif, Tahoteh, and Ramah, are in fact merely aspects of a dissociated personality. Perhaps too there is the fear of misleading others, as she had once been misled, into believing that the controls were spirits or discarnate entities, or the fear that they were, after all, merely meaningless (a terrifying prospect for someone who had based his whole search for the purpose on life on his mediumistic work). Whatever the reason, in the late 1950's and early sixties, she worked with Dr. Ira Progoff, a Jungian psychotherapist, to continue the work begun with Adolph Meyer in determining the true meaning of her "voices."

Unfortunately, the technique of free association in trance did not work much better for Dr. Progoff than it had for others. The primary result of these trance conversations was merely to further establish that the methods of depth psychology are such that we cannot fully explore the psyche. We cannot establish psychic voices as either discarnate entities or as psychological figments; we cannot, in fact, establish them as anything. Several hypotheses are conceivable, but they seem impossible to formulate into statements which are either true or untrue, but which remain indeterminate.

Dr. Progoff's approach, which was to consider them as symbolic forms of dramatization by which larger life-principles are manifested in human experience and by which our intimations of life's meaning are made more specific, is curiously unsatisfactory. The idea is perhaps fruitful for traditional Jungian psychology, but seems to add little to our knowledge of psychic research.

However, Dr. Progoff is surely right when he concludes that "during the past decade, from the pioneer work of C. G. Jung to the more recent writing of existential psychology it has been increasingly noted that an experience of ultimate meaning is necessary if work in the field of psychotherapy is to succeed. New sources not in the text-

books will need to be tapped, and these conversations with the psychic consorts of Eileen Garrett may well be in the forefront among them."

Chapter Eight

Parapsychology in the Laboratory

Psychical research did not enter the formal atmosphere of the university laboratory until 1930, after the distinguished psychologist William McDougall was called to head the psychology department at Duke University. He brought with him from Harvard two of his students, J. B. and Louisa Rhine, and under their direction a parapsychology laboratory was set up to conduct controlled experimentation on a statistical basis.

The Zener cards, which formed the means of their experimentation, were so named after their inventor, K. E. Zener. The cards are marked with either a star, square, circle, cross, or wavy lines. There are five of each kind in a pack of twenty-five. In its simplest form, the experiment is performed thus: the deck is shuffled mechanically (to assure randomization of the cards) and then the "agent," or experimenter, sits in another room from the "percipient," or guesser, and looks at the cards one at a time. As he does so, he signals by electrical means and records the card he turned up. At the same time the percipient records on paper what he guesses the card to be. The lists are subsequently checked. The laws of probability indicate that the chance of guessing correctly is one in five. If a hundred trials are made there should be twenty correct guesses. A significant deviation indicates that some influence other than chance is at work. Some form of extrasensory perception becomes a reasonable hypothesis.

With the publication of Rhine's first book. *Extrasensory Perception*, in 1934, a storm of publicity and abuse, both in dangerous doses, swamped the researcher. Much of the initial criticism was directed against his use of statistics in order to prove the existence of ESP. The furor peaked and subsided after the American Institute of Mathematicians was called in to investigate. They concluded, "If the Rhine investigation is to be fairly attacked, it must be on other than mathematical grounds." Critics were not slow to find other grounds.

Some of the early laboratory work, such as the Linzmayer tests, were indeed open to criticism on the grounds that the experimental techniques used were rather uncertain and often inadequate. Pioneer research always suffers from these faults, and Rhine's was no exception. The best of the early experiments under Rhine's direction was that carried out by J. G. Pratt and Hubert Pearce. Pratt, it should be pointed out, was a graduate student who had shown no particular interest in parapsychology and had, in fact, concentrated on other areas of psychology during his graduate researches. Pearce was a divinity student who believed he had inherited psychic powers from his mother, but was rather afraid of them. Only gradually, by conducting informal tests, was Rhine able to overcome his reluctance to participate.

It was not until the August and September of 1933 that the conditions of the "distance test" were arrived at. Pratt, handling the cards in what is now the Social Science Building, while Pearce sat one hundred yards away in a cubicle in the Library. The two men synchronized their watches and set an exact minute to start the test, allowing Pearce time to cross the quadrangle and enter the library. From his window, Pratt was able to see him do so and, after shuffling a pack of Zener cards, waited for the prearranged moment. Then he laid the top card face down on a book on the table, without looking at it. Exactly one minute later, he took off the next card, and Pratt did not himself see the face of any of the cards involved, thereby making this a test of clairvoyance rather

than of telepathy. After an agreed upon respite of five minutes, the procedure was repeated with a second pack of cards, so that the whole experiment took fifty-five minutes. Pratt then turned over both packs of cards and made a record in duplicate of their order.

Meanwhile, Pearce had put down on his record sheet each symbol he "saw" during the minute allotted to his guess. At the end of the run he, too, made a duplicate. Both men signed one of their copies, put it in a sealed envelope and, before meeting, delivered it to Dr. Rhine's office. They then met separately and checked their copies against each other while Rhine conducted an independent check in his office.

Four sub-series were conducted. In one of them, with a distance of two hundred fifty yards intervening, Rhine was continually present in the room with Pratt, and this particular sub-series gave unusually good results. In all, there were fifteen sessions comprising seven hundred fifty guesses, and Pearce averaged nearly nine correct guesses per run of twenty-five. The odds against the results obtained by Pearce are a hundred million, million, million to one. Chance is thus the least likely rational explanation of these results.

D. J. West, in his book *Psychical Research Today*, concludes: "It becomes difficult to see how Pearce alone, without the fraudulant connivance of the experimentors, or without an elaborate system of confederates, could have produced these results by normal means. Dishonesty on someone's part might appear the most plausible explanation of such an experiment if it were an isolated, unconfirmed observation; but similar results have been reported by others, though not very often."

At about this same time, Whately Carington was conducting a series of experiments at Cambridge University which suggested to him that ESP phenomena occasionally showed evidence of a "displacement effect," where the subject consistently guesses the card just before or after the target card.

Carington had begun years before experimenting with

quantitative methods and laid down four specifications for such research: (1) The test conditions must be rigidly controlled, (2) The scoring must be unbiased, (3) The results must be statistically significant, (4) The results must be repeatable. The subjects were ordinary people with no "psychic" gifts, who carried out their part of the experiments in their own homes, and who lived throughout England, Holland, and the United States. The witnesses were two of England's most brilliant philosophers of this century, C. D. Broad and H. H. Price of Cambridge, and former Research Officer of the S.P.R., Dr. R. H. Thouless. They acted as receivers and custodians of the record sheets sent in by the subjects. The targets were not Zener cards with their five restricted choices, but simple drawings of objects chosen at random, as follows: Carington opened a copy of Chambers' Mathematical Tables at whatever point his thumb lighted. He noted the last three digits of the first three or four entries on the page. This gave him a purely chance number, which determined the page of Webster's Dictionary and from which he then chose the first drawable item on the page. Abstract words were excluded. All the subjects knew about the pictures which they were to draw was that they would be drawable objects.

For ten successive evenings the drawing, in black ink on white paper, was pinned up in his study, either by himself or his wife, at 7:00 P.M. and left in position until 9:30 the following morning, at which time the experiment was deemed concluded and the drawing locked away in a steel box. Subjects were instructed to "reproduce" the drawing, or what they thought the drawing represented, at any time convenient to themselves between the hours mentioned and then to mail their drawings to Carington.

Ten originals and ten attempts at reproduction by each subject constituted an experiment. In the first five experiments, two hundred fifty persons participated and the number of successes obtained were greater than what would occur by chance once in ten thousand such re-

search efforts. Carington did eleven such experiments and collected twenty thousand drawings.

The problem of evaluating his material which now faced Carington was enormous. The first difficulty arose from the fact that when dealing with restricted materials, such as cards, we know beforehand the probability of success, but in the case of free drawings, we do not know. The problem was, therefore, by using a statistical analysis to make the material itself tell us so that it would not matter if the experimenter's judgement in deciding whether a drawing was a "hit" or a "miss" was too rigorous or too lax. A second difficulty was that people are always inclined to draw everyday objects.

Carington resolved the difficulties in two ways: Each subject's drawings were coded so that the sheets could be correlated again with the target after being shuffled. Carington's ten target pictures were also shuffled and given to an independent judge to decide if the subject's drawings resembled any of Carington's or not. He had no knowledge of which pictures had been aimed at which targets and could judge only by resemblances. Leniency of judgment (which would increase hits) or severity (which would increase misses) thereby evens out with regard to the hits made when the target was, let us say, a dog, and to the hits made when a dog was not the target. If we consider all the hits as due to chance and there are two hundred of them in all, but only five on a given target, dog, we have a ratio of one to forty or a chance expectancy of two to five of hitting "dog." If we now compare the hits actually made when the dog was the target, we can see if they are significantly more or less than chance.

Carington then made a frequency list of the ten thousand objects drawn in the experiment, noting how often each appeared, regardless of whether it was a hit or not. The value assigned to each hit was in reverse order of its frequency, so that the least points were given to the more common objects.

The most significant feature of the tests was the dis-

covery that apparent ESP effects were not confined to the target drawing but were influenced almost as much as the drawings that came before and after. The latter effect, retrocognition, is less significant since it might be possible for a psychic image to be received at the same time the target drawing is exposed, but to emerge into the consciousness only later. After collecting some twenty thousand drawings, the final odds against chance in Carington's tests were seven thousand to one.

For years Dr. S. G. Soal had been trying to duplicate the results of the early Rhine research without success. At Carington's urging, he reviewed his years of work and found that two of his subjects, Basil Shackleton and Gloria Stewart, had shown significant displacement scores. Soal, in cooperation with Mrs. K. M. Goldney of the S.P.R., began a new series of tests with these two subjects.

Shackleton did poorly in clairvoyance tests, but in precognitive ones he hit the card immediately following the target card one thousand one hundred one times in three thousand seven hundred eighty-nine trials—which represents odds against chance of ten.thirty-five to one. Stewart was also weak in the clairvoyance testing, but ran a total of thirty-seven thousand one hundred trials and hit the target nine thousand four hundred ten times. The chance expectancy here was seven thousand four hundred twenty hits. Her results showed odds against chance to be about ten.seventy to one.

In the standard procedure used by Soal, the agent sat at a table in the middle of one room, together with his experimenter, Mrs. Goldney, while the subject sat with Dr. Soal in an adjoining room. The door between was left ajar to permit "ready" signals to be called. The agent—separated from Mrs. Goldney by a screen with a three-inch hole in it—sat with five specimen cards in front of him in an open box. At regular intervals Mrs. Goldney held up to the hole in the screen the numbers one to five, which were determined by a prepared list of random digits. If the number held up to the hole was two, the agent

then turned over the second card from the left, looked at it and put it back. Mrs. Goldney did not at any time know the order of cards in the agent's box.

The results seemed to confirm the Rhine findings, but Soal varied the proceedings in several ways. He replaced the abstract designs of the Zener cards with pictures of elephant, giraffe, lion, pelican, and zebra. In some tests the conditions were altered—with, and sometimes without the subject's knowledge—to test clairvoyance instead of telepathy, but the clairvoyant results were always null. Often the speed of the call was changed, but this seemingly made little difference. In later experiments, a bowl of two hundred counters of five different colors (forty of each) was substituted for the cards. The bowl was shaken and the agent's experimenter, without looking, chose a counter and held it up to the hole in the screen. The subject would record his guess before this was done, and the resulting statistical evidence for precognition was very strong.

Perhaps the most significant result of the Soal experiments, however, was to emphasize the influence that normal psychological factors, such as boredom, jealousy, resentment, trust in the experimenter, enacted upon the ESP faculty in some obscure way. In recent years, the exploration of these emotional factors, rather than a concern merely with statistical evidence for ESP, has been the direction in which parapsychology has moved.

The work of G. N. M. Tyrrell further established that not only were the physical conditions of an experiment important, but that the psychological state of the psychic person influenced results. Tyrrell was especially fortunate in that his subject, Gertrude Johnson, was his adopted daughter, for he was able to study the subtle influences of environment upon ESP over a long period of time.

Although he began experimenting with Miss Johnson in 1921, it was not until thirteen years later that Tyrrell had the opportunity to experiment at length. In one of his more sophisticated tests, he constructed an ESP-testing machine that selected the targets and recorded the score

automatically. Five small wooden boxes, each equipped with an electric bulb and insulated to make it light-proof, were set before the psychic. A delay-action relay prevented the light in the boxes from going on before the psychic had made her selection by lifting the lid of the box. Tyrrell operated the light switch but, fearing that his long association with his stepdaughter might have given them certain shared preferences for certain numbers or sequences, he installed a scrambling device which connected his five switches to the five boxes in different combinations. Since he had no idea which switch would connect with which boxes, the experiment in effect became a clairvoyance test.

Although when this control was first introduced, Miss Johnson got only chance results, she did in time accept the clairvoyant conditions, and, in a series of four thousand two hundred clairvoyance trials she got one hundred seventy-eight more than the chance average, which gives odds of about one hundred thousand million to one.

In all, the thirty thousand trials over an early five-month period should have produced six thousand successes on a chance basis. Miss Johnson scored nine thousand three hundred sixty-four "hits" or about thirty.two percent. The odds against this on a chance basis are billions to one. At various times during the tests, six different people worked with Miss Johnson, and in eight thousand five hundred trials she scored twenty-five percent successes—so that any possible pattern in Tyrrell's choices without a scrambling device—assuming that he in fact had such unconscious preferences—would not have been a factor. The recording of Miss Johnson's and the operator's choices were made automatically on a moving piece of paper. When the lid was raised, an ink-wheel marked the paper. If the selected box contained the lighted lamp, a second wheel also marked the paper.

Tyrrell tells us how, over the years, he was able to watch the rise and fall of the ESP faculty as Miss Johnson's psychological mood varied from day to day. Rosalind Heywood, the English psychical researcher and acquaintance of Tyrrell's during this period, describes it as appearing to "flicker like shadows in firelight." A calm cheerful atmosphere in the home on a given day would tend to encourage it; a family quarrel or simply "being out of sorts" would repress it. Miss Johnson, from all reports, was not a moody, temperamental woman, but a sensible, practical one who had considerable patience and was an unusually good teacher of young children.

Tyrrell was aware that one of the most common reasons for the failure of ESP to operate in the laboratory was the belief, the determination of most psychical researchers to apply standard scientific methods, such as those prevailing in physics, to the more delicate problems of psychology. During those years, many researchers seemed to feel that, if they had a gifted subject, they could produce results almost as easily as they could buy apples at the corner market, that ESP would operate no matter what the feelings of the subject might be. One of the primary tasks of the experimenter, Tyrrell believed, was to establish a personal rapport with the psychic so that inhibiting emotions could be removed, to find ways of inducing ESP to work. In any attempt to externalize paranormal abilities, Tyrrell cautioned, we cannot "dictate to nature the conditions under which we will accept results."

Another of the major laboratory experiments during the early days of parapsychology (1930-1950) was the Pratt-Woodruff test under Dr. Rhine's direction in 1939. This experiment was specifically designed to meet the criticisms that had flourished during the early years of the Duke work and of it Dr. Rhine said, "In the entire history of Psychology no experiment has ever been carried out with such elaborate controls against all possible error." Like Dr. Soal's statement that "Personally, I have never exposed a naked card to a subject in the course of over one hundred thousand trials," Rhine's must be accepted with reasonable reserve. Just as the Pearce-Pratt experiment helped to set the pattern of parapsychological research for twenty years, so the Pratt-Woodruff experi-

ments set the direction which future research would follow from 1950 until the present. The experiments were not so immune from error as Dr. Rhine had hoped, but then the proof of ESP tests, as in other forms of scientific research, lies not so much in security controls, which are there largely to protect the critic, as it does in whether or not the results open the road to further discoveries.

Dr. J. G. Pratt, Rhine's associate, was present to assure that all the controls to prevent carelessness were strictly enforced. Dr. J. W. Woodruff, then a graduate student in psychology, was the experimenter. His subjects were the students at Duke.

Woodruff held a shuffled pack of Zener cards face down behind an opaque screen. The subject at the opposite side of the screen selected his choice of the target card by the use of a random numbers book. At no time did Woodruff look at the cards in front of him. At the end of each run-through, Woodruff turned the cards over and recorded their position. In this way the test was converted from one of telepathy into one of pure clairvoyance.

The thirty-two students who participated in the experiment achieved a total of twelve thousand four hundred eighty-nine hits in sixty thousand trials, or more than four hundred eighty-nine hits over the score expected to arise by chance. The likelihood of this result happening again was around one in a million. "The results, therefore," said Rhine, "were not due to chance. No explanation has been proposed that will account for them except for that of extrasensory perception." However, as one would expect from such a large and miscellaneous number of subjects, the mean-scoring rate for the group was only five.two hundred four hits per run as compared with a chance expectancy of five.zero hits per run. The score of the group as a whole was pulled up by five unusually gifted subjects. Four of them obtained scores of better than twenty to one against their arising by chance. One subject, a girl designated only as P.M., in three out of eight sittings scored nine hundred forty-seven hits in

four thousand fifty trials. The odds against her having done so by chance are greater than twenty million to one.

Despite the brilliancy of some of these early parapsychological tests, the overall results of laboratory testing were sporadic and inconsistent. It was simply impossible to point to a substantial body of evidence. The objective and highly rational J. Fraser Nicol, an experienced researcher with an encyclopedic knowledge of the subject, writes that "the level of success in literally millions of experimental card tests is either non-existent or so low as to bear little affinity with those psi (ESP) manifestations of mediumship and spontaneous cases upon which this field was founded. Even with the *best* of experimental subjects, well over ninety percent of the trials are a sheer waste of time. And with regard to the general run of experiments, it is safe to say that something like ninety-five percent of them end up with a grim affirmation of the null hypothesis."

Even Dr. Rhine in his recent writings has stated that the correlation and analysis of spontaneous cases alerts the experimenter to "the way the capacity (ESP) he is studying actually operates in nature." More and more in recent years students of ESP have returned to the spontaneous-comparative approach favored during the earliest period of serious psychical research. Coupled with this more recent trend, the last twenty years of parapsychological research has moved in the direction of "cross fertilizing" its findings with more traditional bodies of scientific knowledge, most notably perhaps in the work of Dr. Stanley Krippner of Moses Maimonides Hospital, Dr. Gertrude Schmeidler of City College New York, and in the numerous tests to which Eileen Garrett has submitted herself. Parapsychologists have been aided in this effort by newer, more sophisticated instrumentation, such as the electroencephalograph (EEG), which measures brain waves, the plethesmograph, which like the polygraph or lie-detector measures physiological changes in subjects—methods by which we arrive at a better understanding of what takes place in the physical body when extrasensory

phenomena occur. It is hoped that this approach may uncover the information which researchers need in order to control the psychic state and make it more amenable to testing.

Following the lead of the Pratt-Woodruff mass-testing of students, Gertrude Schmeidler has pioneered in the personality testing of students who show a capacity for ESP. Contrary to popular belief, it is not the withdrawn, introverted person, but the extrovert, the happy, well-adjusted person, who is prone to psychic experiences. She has also further established Tyrrell's contention that it is the believer in ESP, amid sympathetic surroundings, who scores most successfully.

Under the direction of Dr. Montague Ullman and Dr. Stanley Krippner, the dream laboratory at Moses Maimonides Hospital (Brooklyn) is currently working with ESP in hypnotically induced dreams. According to Dr. Krippner, "Perhaps the most important aspect of the study is the inclusion of a control group which receives the same amount of encouragement, persuasion, and suggestion as the experimental group—but without formal trance induction. This type of control has been lacking in most studies and therefore one cannot be sure whether the results would have been similar without hypnotic induction."

Dr. Karlis Osis, of the American Society for Psychical Research, has recently completed experiments to determine the effects of distance upon telepathy.

Dr. A. H. Esser, T. L. Etter, and W. B. Chamberlain, who direct the Research Faculty at the Rockland State Hospital (New York), are at work on the design for an experiment which will determine whether there are any physical changes during psychic communication and which will satisfy the scientific need for a repeatable ESP experiment.

Dr. J. G. Pratt, who is now at the School of Medicine, University of Virginia, heads a research program to determine means for "selecting for investigation individuals

who show, to a striking degree, one or another of the psi abilities that we want to study."

Laboratory research in parapsychology is springing up all over the world. In the United States alone, aside from Duke University, there is work being carried on at St. Joseph's College in Philadelphia, City College in New York City, St. John's College in Jamaica and San Diego College in California, and the University of Virginia. In Canada, psychical researches are carried out at the University of Saskatchewan and McGill University in Montreal. In Europe, the University of Utrecht in Belgium and the University of Freiburg in Germany are particularly active. Societies for the study of psychic phenomena are flourishing in Argentina, Austria, Belgium, Denmark, England, Finland, France, Germany, Greece, India, Italy, Netherlands, Norway, Sweden, Switzerland, the Union of South Africa and the United States.

Chapter Nine

Stranger Then Science

There are ghost stories and ghost stories. Most of the many thousands of spontaneous cases that find their way into the psychical researchers' files every year may be discounted as figments of an overwrought imagination, or the clever work of frauds. But occasionally there occur cases which contain proofs so strong that they defy the most resolute skeptic and lead us to believe that the person who told the story actually possessed that extrasensory vision which enabled him to see the apparition of some person dead or living. The following story is one such case. It concerns Dr. F. Weir Mitchell, the famous novelist and Philadelphia neurologist. After a particularly exhausting day tending his practice, Dr. Mitchell had a quiet dinner and was enjoying a relaxing hour of reading, after which he would retire at his usual early hour. He had been asleep only a few minutes when he was awakened by someone frantically ringing the bell of his front door. Since Dr. Mitchell lived alone, he was forced to get up himself, hastily dress himself in a bathrobe, go downstairs, and answer the door. When he opened it, he saw a rather shabbily dressed little girl who was in a state of obvious distress.

"My mother is very sick, sir," she pleaded. "Won't you come, please, right away?"

Like many of his profession, Dr. Mitchell did not wish to make house calls. He was slightly annoyed at having

been roused from his warm, comfortable bed, and he was tired, and it was snowing and bitter cold. His first reaction was coldly abrupt, but there was an urgency about the child's manner that made him listen to her. He reluctantly agreed to go with her and told her to wait, saying he would be back as soon as he could dress. Within minutes, he was following the little girl through the icy streets to her house.

When he got to the sick bed, Dr. Mitchell was glad that he had agreed to make the call. The girl's mother was in an advanced stage of pneumonia. Dr. Mitchell prescribed the emegency treatment appropriate to such cases, and saw to it that there would be someone to stay with the patient while he went for medicines.

A short while later Dr. Mitchell returned to the house and found that the ill woman was feeling better. He complimented her on her daughter's presence of mind, expressing the fear that if he had not been summoned when he was, the woman must surely have died.

"But my daughter died a month ago!" the woman explained. "Her clothing is still in that cupboard." She gestured weakly with one hand.

Hardly believing what the mother told him, Dr. Mitchell opened the cupboard to see for himself. Even so, he was scarcely able to accept what his eyes saw. There, as solid and as real to the touch as the clothes he himself wore, were all the clothes the child had worn when he saw her earlier. They were dry and there was a smell of moth balls about them, and they could not possibly have been worn that cold, slushy night.

Not all apparitions prove so helpful. Some of them are formidable and gruesome; others seem to wish to right a wrong; some even seem to have a sense of humor! There are all sorts of ghosts, just as there are all sorts of people, and the variety is just as great in the one case as in the other. But after all, what *is* a ghost? What do we mean by this? Where do ghosts live, and how? What do they do with themselves? How do they manifest? Why do they return? These are some of the questions which the average

person asks himself—unless he totally disbelieves in them. Most people, it is true, disbelieve in ghosts—unless they are among the thousands and thousands of people that have had some experience to convince them to the contrary.

So far, most of the best evidence bearing on the existence of ghosts has come from spontaneous cases. Relevant material does not often arise in the laboratory under circumstances where the psychical researcher can exert even moderate control. Important as the laboratory experiments of the last chapter may be in psychical investigations, we must not lose sight of their limitations and their unsuitability to the subject as a whole. The work of Rhine and others presents us with evidence which is necessarily of a very restricted kind. In order to acquire more information about the paranormal, we need cases which are rich in qualitative detail, and these are just the kind of cases with which statistics can not deal.

One such case, and no less strange than that of Weir Mitchell, involved the events which befell the British Ambassador to Paris, Lord Dufferin, a person haunted by the ghost of a man still alive! This strange apparition appeared in the strangest of all possible places—in the foyer of the Grand Hotel in Paris, when it was filled with the embassy staffs of the first and largest diplomatic reception of the season.

Officials stood back respectfully as the ambassador passed on his way to the old, ornately wrought iron lift that had been reserved for himself and other ambassadors. When Lord Dufferin approached the elevator, about to join his fellow ambassadors, he stopped and went pale. He put out his hands and kept his secretary from entering. He turned away from the elevator, white and shaking, and a murmur of surprise arose. The doors clanged shut and the elevator rose, taking twelve men to their death.

Ten years before, Lord Dufferin had accepted an invitation from a friend to stay in Ireland. On June the fourteenth, he had gone to bed, but found himself unable to

sleep. At midnight he dosed off, and awoke suddenly to find the room's atmosphere had become filled with a strange electricity. He left his bed and went to open the window. Through the whispering of the wind he heard a long low moaning. The sound seemed to be coming from the shadows cast by a clump of trees in the garden. As he watched, a figure came out of the dark into the full light of the moon. It was a man, staggering under the weight of an enormous coffin. Lord Dufferin hailed him. Dufferin, still convinced he was dealing with a human, hurried across the lawn and challenged the man again.

The man lifted his head, and the face Dufferin saw was of such ghoulish ugliness, so terribly repulsive, that he instinctively took a step backwards. But the almost inhuman vileness of the expression had burned itself forever on his mind. Nerving himself again, he stepped towards the man. Incredibly, both man and coffin vanished. Lord Dufferin went over the dewy grass carefully, but there were no footprints. There was nothing but the moonlight and the comfortable night-noises of insects.

Lord Dufferin returned to his room and immediately noted down in his diary every detail of the strange occurrence. At breakfast the following morning, he inquired of his host, but he found that there had been no death or recent burial in the village, nor could he find anyone who recognized his description of the man with the coffin. And there the mystery stood—until the diplomatic reception at the Grand Hotel.

The elevator opened and Lord Dufferin was about to enter—when his eyes fell on the operator. He drew back in horror. There was the face . . . there was the same lewd leer, the same ghoulish contortion of the features, the same unforgettable squat body. With a supreme effort to keep himself under control, Dufferin turned away, explaining that he felt ill. His secretary led him to a chair and the elevator doors closed.

After a few moments, Lord Dufferin recovered himself and went to the manager's office to find out who the operator was and where he had come from. Before the

manager could tell him, there was a loud crash and numerous screams, and his secretary rushed to tell him what had happened. As the elevator had risen to the fourth floor, the cables unaccountably broke. The elevator had crashed down the shaft, killing all who were inside it. Among the dead was the elevator operator.

Who was he? No one ever knew. No one of that description could be found on the lists of people working for the hotel. But of one thing Lord Dufferin remained sure: he had seen the elevator operator's ghost ten years before the man died!

Another and stranger case involving apparitions among the living was the one which happened to a retired British Colonel and his wife a few years ago—*and which even at this moment may be happening to you!*

Most people at one time or another in their lives have experienced *déjà vu,* the disquieting feeling of having previously seen or visited a perfectly unfamiliar place. Such was the case with the Colonel's wife. She had dreamed one night that she was walking along a strange country lane. It led her up a wooded hill whose summit was crowned with the loveliest little white frame house and garden she had ever seen. Unable to conceal her delight, she knocked loudly on the door of the house, and finally it was opened by an old, old man with a long white beard. Just as she started to talk to him, she woke up. Every detail of this dream was so vivid in her memory that she carried it about in her head for days. Then, on three successive nights, she had precisely the same dream again. Always she awakened at the point where her conversation with the old man was about to begin.

Some while afterward, she and the Colonel were driving to the south of England in search of a country house in which they could settle down. On the afternoon in question, they were out to look over several houses that had been recommended to them by the real-estate agent. When the Colonel drove the car up a hill toward the house, she suddenly tugged at his sleeve and gave a little gasp as she saw the familiar white gate and the driveway.

"Why, I know this place!" she exclaimed. "It's the house I'm always dreaming about. It's covered with ivy and has French windows looking out onto a lawn, with an enormous cedar tree on the lefthand side and an old summer house on the right."

The house at the end of the winding driveway fitted her description perfectly.

When they rang the doorbell, an old man with a long beard, who was the caretaker, answered the door and to their surprise he acted as though he were frightened of them. Despite his agitation, however, he invited them in to inspect the house.

As the Colonel's wife went from room to room, she became increasingly excited and puzzled, for the house was exactly the same in every respect to the one about which she had her recurrent dreams. Then, as she reached the top of the stairs, they noticed the old caretaker peeping apprehensively at them from behind a large baize-cupboard door which led to the kitchen. The Colonel's wife called down and asked, "Can you tell me—is there a big room at the end of that passageway which used to be the nursery, with a small room leading out of it? And is there a large room which was used as a studio at the top of the house?"

"Yes," the caretaker answered, gazing with frightened eyes at the Colonel's wife. Then without waiting for further conversation, the old man hurried out of sight.

After the couple had finished inspecting the house, they found the old caretaker waiting for them at the front door. He appeared even more pale than he had when they first arrived and seemed very anxious to have them leave. On their way out, the wife asked, "Tell me, is this little house for sale?"

"That it is," said the old man, "But I would scarcely advise you to buy it. You see, madam, this house is haunted!"

"Haunted," echoed the wife. "For heaven sakes, by whom?"

"By you," said the old man, and softly closed the door....

It is evident that the Colonel's wife, in her recurring dreams of the house, had actually been unwillingly involved in astral projections, and that these spontaneous appearances had understandably been mistaken by the old caretaker for hauntings.

Cases of real malignancy are rare in hauntings. One of the best known was the mystery of the Amherst Poltergeist, or noisy spirit. This phenomenon occurred in the Teed family and centered around Esther Cox, a sister of Mrs. Teed. A cardboard box, moving beneath the bed of its own accord, was the first manifestation. The next night Esther Cox had a frightful experience. Her body began to swell and puff out to an abnormal size. Soon after, a terrific noise, "like a peal of thunder," woke everyone in the house. The bed clothes flew off Esther's bed night after night, an invisible hand cut words in the plaster of the wall, while everyone heard the noise of writing: "Esther Cox, you are mine to kill"; cold water placed on the middle of the kitchen table bubbled and hissed like boiling water, yet its temperature remained unaffected; a voice announced that the house would be set on fire and for many days lighted matches were seen to fall from the ceiling onto the bed; the ghost communicated by raps, said that he was an evil spirit bent on mischief and would torment Esther until the day she died; and things generally became so bad that Esther was compelled to leave. She went to the house of a friend, Mr. White, and for a month everything was quiet. One day, while she was scrubbing the hall floor, the brush suddenly disappeared from under her hand. A few moments later it fell from the ceiling, narrowly missing her head. The ghost was heard to walk about the house. He banged doors, made attempts to set fire to the house, stabbed Esther in the back with a knife, piled up seven chairs in the parlor on top of each other and pulling out one near the bottom allowed them to fall with a terrific crash. All together the persecution lasted for a year.

Usually poltergeists, unlike the things that go bump in the night, operate in the daytime. Usually, however, poltergeists are mild-natured creatures and content with being merely mischievous. Often a poltergeist has no apparent purpose beyond the desire to make its presence felt. Like the practical joker, his joke never unintentionally gets out of hand. Objects are slapped violently from a person's hand and the holder remains unhurt. Stones are thrown at people with lightning velocity, yet strike as softly as the proverbial feather. Fires may be started, but they are localized in such a fashion that they do little damage. In all poltergeist phenomena, next to the almost inexplicable control over the mighty forces involved, the most puzzling factor is that a particular individual is required, on the actual scene or close by, when the manifestations occur. But the mediumship of these persons is at an undeveloped and usually unconscious level. Only in the rarest cases is the agent an older person, and then they are usually people of subnormal intelligence or sufferers from religious hysteria. Most often the agent is a girl going into her teens, occasionally a boy of the same age. The sex ratio in general is about twice as high in girls of puberty age as in boys of the same age. In either case the sexual factor, with the extraordinary amount of unchanneled energy present during adolescence, can hardly be underestimated in this or any other form of mediumship.

Hereward Carrington concluded, as a result of extensive analysis of mediums and their psychic abilities, that an intelligently influenced mechanism was somehow involved in producing physical phenomena. Carrington wrote: "What seemingly happens is that a form of unknown energy . . . issues from the body of the medium, capable of affecting and molding matter in its immediate environment. At times this is invisible; at other times it takes forms and becomes more or less solid. . . ." According to Carrington's observations, this "force" issues from various parts of the medium's body—from the fingertips, the solar plexus, and the sexual organs. "It

represents a psychic force as yet unknown to science, but now being studied by scientific men as part and parcel of supernormal biology."

Carrington was certain that this energy had a biological basis and that it depended upon the physical body of the agent or medium for its production—regardless of whether it was directed by the subconscious mind of a professional medium or an adolescent of puberty age or by the mind of a discarnate personality. But while some connection seems to exist between the sexual and psychic powers of a person, it is not always easy to distinguish between the two, as we shall see in the next chapter.

Chapter Ten

Sex and the Occult

In his thought-provoking book, *The Sacred Fire: The Story of Sex in Religion,* B. Z. Goldberg writes that the person, whether a professional psychic or, as we shall see in the next chapter, the leader of a religious cult, he is almost always an over-sexed individual. "He is the emotional type," Goldberg writes, "the kind of an individual who finds no satisfaction in his drab life and who seeks an escape through ecstasy." Since no human experiences are more closely associated with ecstasy than the sexual and the mystical, according to Goldberg, the psychic is "ingrossed in sex to a degree not met with in ordinary individuals."

In his book *The Haunted Mind,* psychiatrist and psychical researcher Dr. Nandor Fodor quotes the report of Dr. Olga Lebrecht-Thumel, a nerve specialist of Marburg, on the mediumship of Willie Schneider: "With the increase of phenomena the bodily movements became strong, the colonic shakings became more powerful, cramplike, the pulse flew up and the respiration grew labored. Perspiration stood on the forehead of the medium. The whole process is very much like a birth process. Biologically, the erotic activity is unmistakable."

Another report by Dr. W. Osborne, a nerve specialist of Baden-Baden, states: "Finally I could not fail to observe that all the phenomena produced by an effort on the part of the medium (who perspires often very strongly

during the demonstration), point to happenings which hang together with the sexual sphere of the medium. It is difficult to make accurate observations in this respect, but the whole typical corporeal attitude of the medium during and before the phenomenon, the cramplike increase of the totality of bodily energies, the rhythm of his movements, his great general excitement which strives to reach a high point after the achievement of which the phenomena begin and the medium is visibly exhausted and satisfied, speak for the idea that these things somehow hang together with his sex."

General Joseph Peters of Munich expressed himself in much franker language: "The medium, as the phenomena were about to happen, was often in fear and excitement. Willie pressed himself trembling to me and groaned in anxiety. From time to time, however, it seemed that he was possessed by erotic feelings: he stroked the hands of his controls with his cheek and began to bite me in the arm. 'Mina' (his female controlling spirit) would only desist after very emphatic requests."

Dr. Fodor concludes, "If 'Mina' is accepted as a spirit, she acted like a succubus to General Peters. If, however, we take him as a part of Willie Schneider's personality, the approach to the General is of a homosexual nature." Baron Schrenk-Notzing, the most famous German psychical investigator in the early decades of this century, was a man notorious for his pronounced homosexual tastes, tastes which his psychic proteges seemed to have shared. Rudi, the more famous of the Schneider brothers, seems to have lost his psychic gifts within a week after his marriage.

This author's own experiences in the séance room have led him to observe that the vast majority of psychics, male and female, are sexual deviates. Numerous mediums of my acquaintance have admitted frankly that they often experience orgasm at the withdrawal of "spirit contact" during séances, and even mental psychics experience an enormous increase in the sexual appetite after a sitting.

Mrs. Eileen Garrett, one of the most forthright and

honest of mediums, expressed to the author her belief that there is a definite connection between sexuality and the functioning of one's psychic abilities: "Mediumistic phenomena is certainly related to sex. Many psychics, unfortunately, become sexual deviates from frustration, mental disturbances, and, perhaps, from the constant need to sublimate the enormous amount of psychic energy which constantly bombards them."

Other mediums, and the men who have investigated them, have not had the bluntness characteristic of Mrs. Garrett. The physical mediums of the past about which the most has been written—D. D. Home, Eusapia Palladino, Eva C., Marjory Crandon, and the Schneider brothers—became well known because men of distinction took an interest in their gifts and gave them wide publicity. Eusapia Palladino was a lusty, buxom woman, who told risqué tales of her invisible spirit lover. After the excitement of a séance, Eusapia would throw herself into the arms of her male sitters and, in language so earthy it could not be repeated here, express her desires for intimacies of a decidedly non-spiritual nature. The great Italian psychiatrist Professor Enrico Morselli describes a séance with Palladino in his *Psicologia e Spiritismo*: "Eusapia then progresses through a diversity of emotional states: now she is prey to a species of concentrated rage which she expresses with quick movements, with imperious commands, with sarcastic phrases directed at her critics, with smiles and loud laughter which (as De Rochas and Bois exaggeratedly described) is 'something diabolical'; then she passes into a state of decided voluptuous ecstasy, throwing about both her arms, squeezing us with her tensed thighs and trembling feet, resting her head and abandoning her whole body on my or Barzini's shoulders while we fearlessly resist this innocent attack against our masculine emotions."

To what extent such an attack might be called innocent, and what are the limits of masculine emotion—these are questions which everyone must answer for himself. We know from Mme. D'Esperance's mediumistic history,

that in Helsingfors in 1893, Yolande, her beautiful materialized spirit, was attacked and raped in the dark by one of the sitters. After this unwitting exposure of her fraud, Mme. D'Esperance was ill for two years. Such vigor, however, is not usual in the sexual life of the séance room. The mediumistic crisis is similar in every respect to the hysterical one, and diddling, the fluttering of hands and the touching of genitalia, is by far the most common avenue of sexual expression.

In his chapter on D. D. Home in *Some Human Oddities,* Dr. Eric Dingwall writes: "It was, I think, something that today we should take little notice of, but in those days was considered something very dreadful. Home was one of those individuals whose sexual inclinations were at times somewhat inverted. His friendships and dealings with young men were such as to arouse suspicion. . . . My own view, for which there is now considerable evidence, is that Home was homosexually inclined but rarely, if ever, allowed his inclinations any practical expression. . . ."

Dr. Dingwall's view receives unintentional support from a letter which F. C. Andrue wrote to *The Republican* shortly after his visit to Home on September 25th, 1854. Having been invited to spend the night and share a room with the medium, Andrue writes: "After leisurely undressing, putting out the light and retiring to bed, we soon began to hear faint raps, which rapidly increased in power and number, till the walls, floor, and bedstead fairly shook with strokes . . . soon came other noises, and the bed began to move across the floor. Having before witnessed so many wonders, I was not frightened, though Mr. Home seemed to be so, holding onto me with both hands and begging with all his might that the bedstead should be stopped. . . ."

Was Home really pleading with the spirits, in whose presence he was always so much at ease, or was he, as he held onto Andrue with both hands, in the same bed, in the darkness, earnestly entreating another demon, his homosexuality, to leave him in peace?

The extent to which the social restrictions of an earlier

era influenced not only the sexuality of the séance but also its detection may be seen in the delicate, almost Henry Jamesian, description of an early exposure of the medium Marjory Crandon by Professor William McDougall. "At the first full dress sitting the 'ectoplasm' duly appeared. We were in total darkness, but for a few pieces of cardboard smeared with luminous paint and laid upon the table. After an interval of waiting, something moved on the table at the medium's edge of it. I condensed the reports of several sittings at which the 'ectoplasm' appeared on the table as follows. The Ec. moved in somewhat spasmodic fashion, like an inspired jellyfish flopping about the table. It raised, or seemed to raise, the luminously painted ring of cardboard; it cautiously crept over the border of a larger sheet of luminous cardboard, so that we saw part of it vaguely silhouetted; it caused, or seemed to cause, violent movements of small objects on the table, on one occasion a cork lying near the medium's edge of the table was suddenly projected against the necktie of the sitter opposite, as though an expert finger and thumb had flipped it.

"On several occasions we were allowed to see the Ec. for two or even three seconds in dim red light; and, most gruesome of all, we were several times allowed to palpate it very gently and to explore with our fingertips a few inches along the clammy cord which seemed to pass down between the thighs of the medium.

"The Ec. commonly made its appearance on Marjory's left thigh beneath her large warm bathrobe (which, in addition to stockings, was commonly her sole garment during these Ec. sittings), and we were allowed to satisfy ourselves that the Ec. emerged by the channel of normal parturition; and it was explained that its emergence was a process closely allied to normal parturition. It is obvious that these movements of the Ec. may well have been produced by some action of Marjory's muscles and that, therefore, they are entirely without evidential value."

The secreting of 'spirit' objects in a medium's vagina (on one occasion small birds which were released and

flew about the room during the séance!) is an old trick and one which psychical researchers never tire of detecting. Dr. W. J. Crawford relates his experiment with the medium Kathleen Goligher in his book, *The Psychic Structures At The Goligher Circle.* Kathleen Goligher was especially noted for her ability to produce copious amounts of ectoplasm, materializing spirit hands, busts, faces, and limbs. Dr. Crawford discovered that carmine powder would stick to the ectoplasm, and he sprinkled the powder about the room liberally so that the ectoplasm when withdrawn back into the vagina would leave a track. In a manner similar to regurgitation, Kathleen Goligher had learned to manipulate the sphincter muscle of her vagina so as to produce the ectoplasm and then retrieve it.

Two Nobel Prize scientists, Charles Richet, of the Institute Métapsychique in Paris, and Sir William Crookes, of the London S.P.R., participated in fraud so palpable as to defy the imagination. In both cases one suspects that credulity played a far smaller part, and sexual complicity a far larger one, than is generally suspected. Eva C. (Marthe Béraud) was a medium whose tricks of regurgitation would scarcely have gotten her far had she not been inexplicably befriended by the very scientists who were supposedly investigating her. Eva C. was able to produce white stuff, materializations called ectoplasm, which was usually seen hanging from her mouth. She also produced faces, which draped themselves round her head or shoulders. Richet, Shchrenk-Notzing, and Geley claimed that these appearances must be supernormal since there was no way in which Eva C. could smuggle in material with which to simulate faces or ectoplasm. Their own photographs are enough to shake anyone's confidence in this opinion. The so-called faces are clearly cut-out paper photographs on which fold marks can sometimes be seen. On a photograph taken on one famous occasion when the camera was inside the medium's cabinet, to show the back of the materialized face, the title of

the newspaper *Le Miroir,* from which the face had been cut, is there for all to read!

It is odd that, once across the enchanted boundaries of psychical research and into the realm of the miraculous, even a seemingly critical investigator loses his sanity and allows his words and actions to be dictated by emotional bias. Once some prominent person has staked his faith and reputation on the genuineness of a particular psychic, there is great resistance to admitting error. Eva C.'s career could not have continued but for the help she received from her investigators.

The famous chemist William Crookes was honored not only with a knighthood and the Order of Merit, but the presidency of the Royal Society. Crookes' contributions to psychical research would carry greater weight with serious students of the subject were it not for the fact that Crookes lent his support to some very questionable mediums. He had sittings with Kate Fox, the notorious Rochester Rapper, and while he all but flirted with Kattie King, a highly realistic feminine spirit materialized by the medium Florence Cook, he carried on an extended and illicit love affair with the medium herself. Because of his sexual relationship with her and the fact that Miss Cook was repeatedly exposed in fraud, the honesty of Crookes' motivations in this whole business have been seriously questioned in *The Spiritualist* by Trevor Hall, whose own honesty of motivation as a psychical researcher is highly suspect, but who is unquestionably right in the conclusions he draws from the Crookes and Cook affair: "The disclosures made by Florence Cook to Francis Anderson and Jules Bois can now be viewed in the light of what we know. She said, it will be remembered, that her mediumship, and that of Kate Cook, was fraudulent. She described the details of her sister's trickery, which she said enabled Kate to extract large sums of money from Charles Blackburn, a fact which Anderson could not possibly have known. She said that William Crookes had been her lover, and that their affair had progressed during the famous séances at which he had ostensibly played the part

of a scientific investigator but had in fact secretly been her accomplice in fraudulent deception.

"If this confession be true, and it is certain that the greater part of it was true, then the story of Florence Cook, William Crookes and Charles Blackburn is one of the most extraordinary in the whole sordid story of modern spiritualism."

Mr. Hall's researches into this and other case histories have not been without an unavowed desire to destroy the reputation of The Society for Psychical Research and for reasons which are entirely personal and best known only to Mr. Hall. Mr. Fraser Nicol in his essay *The Silences of Mr. Trevor Hall* aptly evaluates Hall's historical researches: "[Hall's] entire picture (of the early days of psychical research) was bad—a picture easily contrived by adroit selection of documents, and even more cleverly distorted by misquotation, by presenting guesses-in-air as established facts, by fallacious inferences, and by forcing belief on the reader by pretending the reader is making his own judgments." But if the medium is fraudulent, and the psychical researcher is no less of a fraud, and the historian who, in telling the truth, also distorts and suppresses evidence—where, the reader might well ask himself, is the truth to be found?

The answer, of course, lies in the reader's own experiences with psychics. There are fraudulent mediums and there are honest ones. The man who goes to séances need not fear being deceived if he will bear in mind the few simple rules necessary to detect fraud. Wigs do not prove that there are no genuine heads of hair, nor sets of false teeth prove that there are no natural teeth.

Although the medium must bear the guilt of his own fraud, the sitter or investigator has only himself to blame if he is deceived. Therefore, the first rule that should be borne in mind is never to discuss personal affairs with the medium before the séance. A genuine medium will discourage any such information; he knows that any reference he might make while in trance to what you have said will be suspect. The fraudulent medium will try to entice

you into conversation about yourself—hoping that you will not remember later the hints that you have given him.

Don't be unduly impressed by the appearance of a spirit form. In a dim light, excited and wishing to believe, almost anyone is apt to look like your deceased Aunt Martha.

Don't go with a fixed idea of what you will accept by way of evidence. Bias may cause you to miss the most important evidence, which is often something trivial and unexpected.

Don't be afraid to affirm or deny the spirit information which you are offered. In fact, keep your answers as nearly as possible to a simple yes or no.

Don't try to catch the medium out in any tricks. If he is dishonest, the evidence he produces will not be convincing anyway. If on the other hand he is honest, you will merely insult him and create an atmosphere in which it is impossible for him to produce evidence.

Always make notes during or immediately after the séance and evaluate them at your leisure later.

Always search the room, the medium and any personal friend for whose presence he is responsible, both before and after the séance. Be particularly alert for traces of cotton, thread or hair, and be especially thorough in your search of the medium's cabinet.

In conclusion, discard any evidence which might be explained by purely normal means, however unlikely. Insist that spirit materializations advance beyond the cabinet and that the spirit form and the medium are always visible to you at the same time. Be suspicious if the medium, after coming out of trance, is unwilling to discuss the phenomena he has produced.

Remember that every séance is an exploration of the unknown. Only the fraudulent psychic can guarantee results. Never lose patience or become discouraged with the psychic who honestly fails.

Chapter Eleven

Witchcraft Today

God is dead, but the Devil still lives.

That is a statement I've made many times to my more orthodox friends, and the reply usually comes, "Good grief, you can't really believe in witches—not in this day and age?"

"Why not? I believe in Baptists," I maintain. "Saying there are no witches is like saying there are no Baptists! You don't have to agree with the Baptists to admit they exist."

Witchcraft, with its chants, prayers, churches and litanies, is a religion like any other religion, except that it is pre-Christian and much akin to the Greek and Roman mystery religions. The Old Religion, as it is fondly called, continues to flourish and often quite openly.

Sybil Leek, England's famed witch and leader of her own coven, feels nothing less than contempt for the misrepresentation her religion has received by publicists. Where their ceremonies do occur in wooded lands, where Sybil does wear purple (a spiritual color) unceasingly, and where witches do have certain secreted aspects to their faith—it is, in actuality, only that—a faith like any other.

Far from being considered a morally wrong or degrading religion, from what knowledge is available to the layman, white witchcraft is a pleasantly earthy faith, with its believers sharing a happy communion with Nature.

Another of its most vigorous exponents is Anton Szandor La Vey, the high priest and founder of the First Satanist Church of San Francisco. When he performed a wedding last year in the Church, a former brothel, he held open house for TV and newspaper reporters. The bride was dressed in scarlet, and La Vey conducted the service dressed in a black cape with a red hood from which two horns protruded. The red-haired woman who served as the altar wore nothing.

La Vey encourages his converts to forget the Ten Commandments. "The seven deadly sins are actually virtues," he advises, "because they all lead to physical or mental gratifications. Before he can be good to anyone else, a person must learn to be good to himself. As you see, I am very much a devil's advocate."

He looks like one, too, with his trim mustache and goatee. "We are pleasure-seeking individuals who want to throw off the stifling factors of denial and other hypocrisies," he says. Sex plays a big part in the weekly nighttime services, and his followers spend much time casting spells "for the usual kind of things—more money, romantic liaisons and destruction of one's enemies."

In 1961, the Black Magic Satanist Club of London was disbanded by police when it became known that its initiating ceremony consisted of experiencing every imaginable kind of sexual degradation, followed by the defilement of all the other senses, e.g. the eating of feces, etc. Before the initiation there was a ceremony based on a perverse reading of the Catholic Mass. Some of the ceremonies were conducted beside newly opened graves.

In Ciudad Victoria, Mexico, in June, 1963, the police arrested members of a coven that had been responsible for at least six human sacrifices. In what appears to have been a bizarre mingling of Aztec rites and European witchcraft, the victims had had their hearts ripped from their living bodies.

The famous witch of Naples, Marianna Castellano, had been practicing her craft for most of her seventy-seven years when she died in 1957 under remarkable circum-

stances. Twenty years earlier she had been hired by another woman to cast a spell on the latter's relatives. Her fee had been a dollar a month for life, but after the war, inflation set in, and her client was forced to pay a higher fee. In 1957, she decided to pay no more. So Marianna set out to collect, using as inducement a pan full of blazing gasoline. But somehow, so the newspapers reported, the frightened client got hold of the pan and threw its contents over the "sorceress," who burned to death.

Untold millions of people in America believe in witchcraft, even though they may not practice it themselves, and every year scores of cases reach the court and newspapers. Here is a scattering of a few which have occurred during the last decade.

The San Jose, California, *Mercury Herald* tells how witchcraft entered the trial contesting the will of Joseph Botelho. It was testified that Botelho's daughter, Mary, was believed by the old man to be "a devil on a cross," which is the Portuguese designation for witch. It was testified that the daughter had used her witchcraft to terrorize and influence her father.

In Wilkes-Barre, Penn., Mrs. Carl Thomsen, aged twenty-nine, a graduate of Wellesley, killed an alleged witch, Minnie Dilley, aged seventy-six, with a knife and a ginger-ale bottle. (Although traditionally witches will die only if they are strangled or burned, among American witches there is high mortality rate due to being hit with a bottle, most often a liquor bottle.) Said Mrs. Thomsen, "She had cast a spell over me and my husband, and it was my life or hers."

The Rev. Josephine Carbone, pastor of the Chapel of Miracles, a Pentecostal Church at 1558 Sixty-ninth Street, Brooklyn, was found guilty of grand larceny in the first degree. Angelo Nicosia, a fifty-nine-year-old widower, said he had paid her five hundred fifty-seven dollars to work a miracle and get him a new wife. The miracle had not come to pass. The jury recommended mercy and the judge remanded her to the Women's House of Detention.

The Spanish-speaking pentecostal churches of New York, with its large Puerto Rican population, often exhibit a strange blending of spiritualism, Caribbean magical practices and protestant ceremony. In many Negro churches, both in Harlem and in the rural areas of the South, a voodoo influence is easily discerned in both the chants and rituals. In a Negro church in Newark, N.J., John Baptistalk, accused of witchcraft, was held under a grand jury indictment. He had been giving credulous people "magical baths" and had sent James Elijah to a cemetery at midnight to bring back earth from a freshly dug grave.

In Mobile, Alabama, recently, King William Carpenter and four high priests of his local voodoo temple were arrested because an aged man had died while they were trying to exorcise an evil spirit. One of the methods of exorcism was to fasten the patient to a post with a trace chain and beat him with whips.

The Black Panther and Leopard societies of London are only two of the seventeen weird cults which I know to be flourishing beneath the surface of the world's most conventional, circumspect great city. More than once I've told incredulous friends that I've encountered more horror, mystery, black superstition and mystical evil and sadism in the shadows of New York's skyscrapers, London's office buildings and Paris's cathedrals (particularly St. Sulpice) than I'm sure could be found in the jungles of Africa or Haiti. The practices of the Panther and Leopard people, who have their headquarters in Blackheath, near Shooter's Hill Road, are pretty much what they are on the Ivory Coast, except that small and harmless animals are used for the Leopard man's prey in place of humans. To the beat of the tom-tom, the devotees dance in a circle around the witch-doctor, howling in imitation of the leopard, and after the sacrifice indulge in all kinds of orgies.

The Mummy Cults, with headquarters in Upper Norward, gather in the courtyard around the tomb in which the mummy of a Peruvian princess is laid. After a brief

ceremony, one of the members, dressed as a mummy, is carried in on a stretcher and deposited in the tomb. After several minutes of prayer, the tomb opens and the mummy passes among the members, stretches out her arms and utters three cries, then glides back into the tomb.

The Gorgons, a secret society of women who hate men, have their headquarters on the banks of the Thames, between Richmond and Maidenhead. Their High Priestess is called Medusa. The Gorgons believe only in nature and nature worship. Every night they meet, either in or out of doors, to worship the setting sun, the moon, stars, woods, pools, etc. The initiation consists of performing certain gymnastic feats and culminates in wrestling with one of the older members and in being whipped by the High Priestess. An animal sacrifice follows, after which, food is placed in tubs, moored alongside the Thames shore. The tubs are set on fire and pushed off, into midstream, to the accompaniment of the Cult song of triumph.

In addition to the several covens in London, there is one which meets in Sherwood Forest and another at Brockenhurst. At Anderwood, near Brockenhurst, there is still another, which used the Mother Goddess cult and could be "black" or diabolic in nature. There are others scattered all over the country, including the Merry Order of St. Brigid and the Order of Cybele at Hove, both of which are flagellant orders. A black coven in Brighton has doctors, accountants and solicitors among its members; the women of the coven all have floral "witch" or coven names.

Some of the diabolic covens which exist today merely dabble in evil; there is a mentality, which like the W.I.T.C.H. society that has grown out of the hippie movement, merely plays about with black magic "for kicks." As we have seen, there are others who take it more seriously.

The new religious enthusiasm that has swept the American hippie generation receives extreme expression in W.I.T.C.H. (The Women's International Terrorists

Corp from Hell). If their widespread interest in the occult emphasizes the anti-rational and not the pre-rational, their quest for the spontaneous and the "natural" is no less a protest against the "hang-ups" of an overorganized and underrationalized society. Their practice of witchcraft is but a part of their search for "experience"—and for a specific kind of experience—one that "takes one out of oneself" and makes one feel "really real." The hippie witches have a strong comic element about them and an irresistible urge to "act out" their drama in a combination of community theatre and group therapy.

Although the hippies were the first wave of the revived interest in the occult, in truth they are much more concerned with the mystical experience than with witchcraft. But then these youthful religious enthusiasts are not hippies in the usual sense and most of them are not willing to go the "drug route." They view religion, or at least the mystical experience, as a much less dangerous substitute for drugs. Like the hippies, they take a similar view of sexual ecstasy. Most members of W.I.T.C.H. feel that the group's "reality" is to give its devotees some sense of what it means to be a woman, even if it is a bizarre idea of womanhood. Nevertheless, it gives them the feeling of knowing what the world is all about and, more important, of what they are all about, by taking them through the "ecstasy of God and sex" and bringing them into contact with other people and with the invisible but "creative powers" which hold everything in the universe together.

Joining the W.I.T.C.H. society is a fairly simple matter, but among true believers the initiation ritual is more complex, and always managing to blend sacrilege and obscenity. What has become the usual "rite of passage" for the convert was succintly described by the seventeenth-century Italian demonologist, Francesco-Maria Guazzo, who listed eleven separate stages, as follows:

1. A spoken denial of the Christian faith
2. Rebaptism in the Devil's name, at which point the convert received a new name in place of his Christian name

3. Symbolic removal of the baptismal chrism (oil mixed with balm, and blessed) by the Devil's touch

4. Denial of godparents and the gaining of new sponsors

5. Gift of a piece of clothing to the Devil, as a token of submission

6. Oath of allegiance to the Devil made while standing in a magic circle

7. The writing of the convert's name in the *Book of Death*

8. A promise to sacrifice children to the Devil

9. A promise to pay annual tithing and make gifts to the Devil

10. Branding the initiate with the Devil's mark

11. Various vows of special service to the Devil, including the desecration of churches and, especially, keeping the secrets of the *sabbat* (initiation ceremony)

Of course sex played a fundamental role in all witch celebrations, as did various involved perversions and obscenities. A female initiate was required to have sodomic intercourse with the Devil (that being the Devil's way), and all novices, male and female alike, were required to conclude the ceremony by kissing the Devil's anus.

According to Gerald Gardner, who was himself a warlock, the evil magician draws a circle to protect himself from the spirits he calls forth, but the "white" magician draws his circle to concentrate his powers—not to keep spirits out, but to keep magic in. And their power, they feel, can be raised from their own bodies, which is why all witches worship in the nude. The power itself is usually thought to be some form of psychic force. Several witches have told me of clairvoyant experiences that came to them while enacting the rites. The religious ecstasy which the rituals doubtless can produce are thought by devotees to bring them into contact wlith a supernormal force which, by acting in harmony with it, can strengthen and direct them to achieve their desired ends.

The opposite of black magic is, of course, white magic. Wax images may have pins stuck into them to bring down curses, but they can also have their broken limbs molded

together to help heal real broken limbs. Cloth dolls can be filled with healing herbs and sewn up to help a person undergoing or recovering from an operation. Such accoutrements of the craft may be seen in the Black Magic Museum, Gloucester, England, or in this country, in the Buckland Museum of Witchcraft and Magic, New York.

The more timid, or merely curious, reader is probably wise to confine himself to the museums and not toy with witchcraft or satanism, either as a religion or a way of life. Whether either of them involves genuine psychic powers is uncertain, but there is no doubt they involve a great deal else—a great deal that will not help a person to reach those universal, inner powers which lie latent in him. For the person who feels he has psychic gifts and wishes seriously to develop them, he must distinguish the primitive religious expression of witchcraft and the obscene passions of devil-worship from the less spectacular and more difficult path to enlightenment and self-development.

Chapter Twelve

How to Develop Your ESP

Since everyone is more or less psychic, and needs only to cultivate his powers in order to develop them and bring them to maturity, the reader himself has probably experienced some kind of phenomena. He wants to know how to develop his powers and faculties so that the spirit which comes through may be increased in strength, in clearness and in excellence, but he does not know where to begin.

Everyone who has obtained phenomena of a psychic nature, whether in his waking state or in a series of remarkable dreams, should make it a point, first of all, to maintain his health at the highest possible standard, so that the psychic energies are not drained, and the body remains sound and the mind clear in its judgment. It is essential to reduce the amount of any stimulants which the reader may be taking, or if possible, omit them all together. This applies not only to alcohol in all its forms, but also to tea and coffee. Any stimulant which excites the nerves and the imagination induces manifestations which are not true psychic phenomena at all, but merely the results of a disordered nervous system. The subject should not eat too much meat. On the other hand, fruits of all kinds, particularly acid fruits—such as pears, peaches, plums, oranges and lemons—are especially suitable, since the juices of these fruits act upon the liver and tend to cleanse the blood. Of course, these precautions

are only for those who are serious in their study, and who want to obtain the best possible phenomena.

The mind should be exercised in all healthy ways. Do not be too introspective or reflect too much on your own mental conditions. You must learn to live outside your head, so to speak—in the outer world. In short, you should lead a healthy, active life, and between those times when you have psychic experiences, you should think about them, as applied to yourself, as little as possible.

Under ideal conditions, the inexperienced person should develop his powers in a circle of from six to ten other persons. Practically speaking, however, many readers will not be located near a spiritualist church or group, and will wish to develop alone. You may do so if the following instructions are kept carefully in mind. It is not advisable to sit and try to obtain psychic impressions for longer than twenty minutes to half an hour each day. At first five or ten minutes would suffice, and this time can be gradually lengthened as you progress. If you can provide yourself with a medium's cabinet, it would be very advisable to do so. If this is not feasible, a small closet will do almost as well. The reason for this is that the cabinet or room tends to become "mediumized," or soaked with magnetic influences, which have been stored up by previous sittings. The chair should be of wood or of cane; the use of upholstered chairs is generally inadvisable. Sit inside the cabinet and make yourself comfortable and relax thoroughly. Note whatever impressions come to you. Pay particular attention to your bodily feelings, no less than to your mental states. Do not exaggerate or let your imagination have too much free play. If your legs should happen to tingle or the chair to creak, do not put these down to spiritual influence. They may be due to perfectly normal causes.

For the first few evenings you will probably notice nothing of much interest, though some psychic persons begin to develop almost at once. A peculiar lightness and buzzing is sometimes experienced in the head, together with a sense of numbness in the hands and arms, and

sometimes in the feet and legs. The respiration seems to become slower, and so does the heart. Tiny lights and spots, light or dark spots, appear in the air at a distance of one or two feet in front of the subject. A peculiar pressure is sometimes experienced on the top of the head or at the base of the brain, or in the solar plexus; swishing sounds, as of the sea breaking on the seashore, may be heard and a sensation may be felt that something inside the head is going round and round in spirals. The head, the hands and sometimes the whole body break out into a profuse perspiration at this point.

These are the first sensations of oncoming mediumship. Very often they are not pleasant for the first few weeks, but if this period is passed through, the unpleasant sensations will as a rule disappear, and the subject will then develop true psychic gifts of one kind or another.

At this point it is advisable to say that the would-be psychic should not at first sit for the express purpose of cultivating any particular kind of mediumship. He may desire to obtain materialization of spirits, but unless he is naturally endowed in this matter, he might sit forever and obtain nothing; whereas if he developed whatever phenomena present themselves, he might very soon develop into an unusually gifted psychic in some other line.

To return, however, to the early development of the psychic: soon after these first impressions have been noticed, the subject may become aware, quite suddenly, that his mind is peculiarly susceptible to influences of all kinds. He feels as if his mind has been "skinned," so to speak, and that he is now exposed to the psychic currents from every direction. He may become erratic and irritable and develop moods which he himself cannot understand. Peculiar buzzings in the head are sometimes heard, sometimes cloudlike masses seem to form in space before him, twisting and turning and moving up and down, and around about with a very irregular motion. As a rule, these clouds appear to have the consistency of vapor, though they may in time become more and more solid, until they become built up into definite forms.

At this phase in his development the subject may feel cool breezes blowing upon his hands and face from various directions—breezes which appear to be perfectly physical in character. He may also experience a peculiar sticky sensation on his hands and face as though cobwebs were applied over the flesh. This cobwebby sensation is very common, and is not limited, as many think, to those psychics who bring forth spirits.

During these early stages of development, the subject may also see colors of various shades and hues in space before him. Often he will be unable to tell whether or not these colors have any definite shape or outline. They seem to possess an odd, irregular shape of their own, something like a large blot of ink. At this stage also many psychics see faces of friends and relatives, either living or dead, just as they are falling asleep or as they are waking up in the morning, more usually the former. They also see many strange faces. These may be vague images or clearly outlined. Instead of faces, the subject may hear voices, speaking—and the first thing which these voices generally say is the name of the subject himself. After this the voices may become more and more clear and intense, but such phenomena should be permitted only at stated times, because if they are allowed to develop whenever they happen to be experienced, trouble may result. Many odd and grotesque figures and shapes may present themselves to the psychic eyes at this stage of development. The shapes may be highly colored or almost colorless, seeming to be made of the air itself, yet somehow separated from this in outline. Many of these images are symbolic, though as a rule a few of them are recognizable. More often they represent curious patterns and figures, such as roses, circles, outlines of patterns such as may be seen on wallpaper and occasionally weird and horrible images flash into the mind, to be gone again the next instant.

Harmony is the keynote of successful mediumship—harmony of physical, mental and spiritual life. This is only carrying to its logical conclusion what we observe every day all around us. Have we not all felt, immediately

upon meeting certain people, that they were attractive or repellent to us? We felt either drawn or repulsed for no reason that we could define. Many theories have been advanced to explain this fact, but the most probable is that, enveloping each one of us, there is an aura or psychic atmosphere which surrounds us like a halo or sheath, extending some distance outward from the body and varying with the individual temperament, emotions and physical and mental health. If these auras are sympathetic, if they blend with one another, then we have attraction, leading in many cases to "love at first sight"; if the opposite conditions exist, we have instinctive dislikes which are generally correct.

Next to physical harmony comes mental harmony, and here is a wide field for observation and experiment. All psychics know that people of certain temperaments must be excluded from séances, if more convincing phenomena are to be obtained. Such people include the flippant, the arrogant, the hostilely skeptical, etc. In addition to this, however, the finer and more subtle points of mental harmony must prevail. It is advisable, whenever possible, to bring together people having more or less the same point of view, interests and sympathies. Sympathetic people always obtain better phenomena than the extremely intellectual ones. The intellectual mind is often hard and unyielding, and tends to build up a wall or barrier between itself and the psychic, which it is difficult or even impossible for the sensitive to break through.

At the same time, extreme gravity and seriousness should be avoided on all occasions. Every person who investigates spiritualism should see to it that he preserves his sense of humor, and his continued contact with, and interest in, the things of this world. If he does not do this, he is liable to find himself unduly swayed and overbalanced by the messages which are given to him, and by the startling and at first-sight almost appalling fact that communication with spirits seems really to have been established. If he does not preserve his balance and common sense at such times, he is liable to become not only cred-

ulous but even to "fly off the handle" all together, and his mind may in some instances actually become unhinged. Be careful, therefore, to keep the compartments of your mind water-tight, as it were, and not allow your interest in spiritual things to overflow and swamp your interest in material things.

Spiritual sympathy and harmony are most important in the development of a medium. He must have not only an interest in spiritual things, aspirations, benevolence, sympathy, a more or less religious turn of mind, tolerance, and the ability to see things from the standpoint of another person, but must also be in harmony with the world around him. The need for this harmony may be seen easily enough by a reference to the phenomena not only of the mental but also of the physical world. For instance, if you set a tuning fork to vibrating, it will emit a note of a certain pitch; another tuning fork, some distance from the first, will instantly vibrate in unison if the two are tuned to one another. But unless the tuning forks are adjusted at precisely the right pitch, they will not respond, and a thousand tuning forks may be placed around the room but none of them will respond in any way to the vibrations of the first. This crude analogy, drawn from the physical world, will show the reader how essential harmony is. If this be true in the material world, it is even more true in the mental and spiritual realms.

Every one of us is set to vibrate at a certain rate, at his own pitch, and no two human beings are alike. This definite rate of vibration doubtless corresponds to the personality of the individual, and though no two of us can be absolutely alike, those who approximate each other the nearest would be the most sympathetic and would be the most drawn to each other.

Many people who develop their psychic gifts are inclined to exaggerate the manifestations they receive during the early stages of their mediumship. Everything seems so new and strange to them, so remarkable, so unaccountable, so beyond the experience of the average person, that they feel bound to tell it to everyone they

meet and usually it loses nothing in the telling. They fail to realize that every psychic who has been developed has gone through these same early stages, but has progressed beyond them years before. In observing these phenomena in yourself you must be very careful to distinguish between the facts which really occur and the fantasies of your own excited imagination, which is inclined to extend and amplify these facts beyond all recognition.

If with discipline and patience you obtain psychic phenomena, you must be very careful not to exaggerate them, because if you do you will possibly lose the real sensitiveness that you are beginning to acquire, and this will be replaced by the products of an overheated imagination.

This is a truth, well-known, as you may see by the following quotation from a work which appeared in 1813, entitled *Animal Magnetism* by Deleuze. In it he says: "Do not press the somnambulist too much, for if you do you will gain nothing; you will even lose the advantages which you might derive from his lucidity. It is possible that you could make him speak upon all the subjects of your personal curiosity, but in that case you will make him leave his own sphere and introduce him into yours, he will no longer have any other resources than yourself, he will utter to you very eloquent discourses, but they will no more be dictated by the external inspirations, they will be the products of his recollections or of his imagination. Perhaps you will also arouse his vanity and then all is lost, he will not re-enter the circle from which he has wandered. The two states can not be confounded."

The reader who wishes to cultivate his mediumship should, therefore, be careful to preserve a clear head and a modest estimate of his psychic gifts. Next to pride, fear is the greatest danger which the young psychic will create for himself. This is not surprising when we consider that we are our own greatest enemies. We create the majority of the ills from which we suffer!

Fear is not only useless (for the reason that it prevents nothing), but, like pride, it is actually harmful In the first place, fear helps to induce the condition we are fearing

Professor William James gives us a very good illustration of the way in which fear sometimes brings about its own fulfillment. He says; "Suppose that, for example, I am climbing in the Alps and have the ill luck to work myself into a position from which the only escape is by a terrible leap. Being without similar experience, I have no evidence of my ability to perform it successfully, but hope and confidence in myself make me sure that I shall not miss my aim, and nerve my feet to execute what without those subjective emotions would perhaps have been impossible. But suppose that on the contrary the emotions of fear and mistrust predominate, or, suppose that I feel that I would be sinful to act upon an assumption unverified by previous experience, why then, I shall hesitate so long that at last, exhausted and trembling, and launching myself in a moment of despair, I miss my foothold and roll into the abyss. In this case (and this one of an immense class) the part of wisdom clearly is to believe what one desires, for the belief is one of the indispensable preliminary conditions for the realization of its object. There are then cases where faith realizes its own verification. 'Believe and you shall be right, for you shall save yourself.' 'Doubt, and you shall again be right, for you shall perish.' The only difference is, that to believe is greatly to your advantage."

There is still a further reason for the developing psychic not to fear the unknown world he is exploring, and that is that fear has a destructive effect upon the body. It depletes the vitality, lowers the respiration and incapacitates you from performing any serious, rational work or carrying on any rational common sense train of thought. Fear helps nobody and harms everybody. But, the reader may object, "I can not control my fears so easily, it is something beyond my power, I do not pursue fear, it pursues and overtakes *me*." To a certain extent, this may be true.

There are two kinds of fear, the unreasoning instinctive fear and the conscious, reflective fear. The former is a relic of our animal ancestry. We can not help that, but

such fear, as a rule, is only momentary—we have the impulse to flee, etc., which demands immediate expression, but this instinctive fear may be overcome by the mind.

The kind of fear to fear is conscious and mental. We are sufficiently advanced in civilization and in the understanding of the spiritual world to know that all that is, is natural. Nothing is supernatural. Even if a spirit returns to us, that is a natural event, though it may not be a common or ordinary event, and for this reason, it is called supernatural. To the psychic, such events are *paranormal*—they exist beside the "normal" world in easy and natural conjunction with it. Someday, perhaps, such occurrences will indeed be accepted as truly "normal," and no longer "paranormal." Why should we be afraid of a spirit, anymore than we should be afraid of a spirit when we see it coming to us in the flesh? Spirits are but human beings, such as ourselves. We are spirits here and now, just as much as we ever will be. Spirits are human beings who have passed through a certain experience called death and, as Professor Minot Savage said, "They are just folks."

Doctor Hack Tuke, in his book, *The Influence of the Mind Upon the Body,* cites a number of well-authenticated cases of disease having been produced by fear. Insanity, idiocy, paralysis of various muscles and organs, profuse perspiration, turning the hair gray in a short time, baldness, nervous shock followed by fatal anemia, malformation of the embryo, and certain skin and other diseases were traced to effects of fear and other mental disturbances.

How does fear operate upon the body to produce sickness? Largely by paralyzing the nerve centers, especially those of the vaso-motor nerves—thus producing not only muscular tension, but capillary congestions of all kinds. It is an interesting fact that fear and similar emotions serve to constrict or contract the body—while laughter, love, altruism, and all the higher emotions serve to produce physical and mental relaxation—opening up the mental and physiological doorways of the body.

Fear has the peculiar power of being extremely contagious. Under the proper conditions, fear shown by one person is instantly communicated to the entire company. They feel little chills run up and down their spines, their hair begins to stand on end, and a cold perspiration breaks out here and there over the body. This shows the profound effect which this emotion has upon the bodily functions, and also how easily it may be acquired without reason. Fear has the power of almost stopping the heart and paralyzing the entire nervous system. A peculiar fatigue is also caused by fear, as has been proved by delicate experiments. A natural and normal way to overcome fear under such conditions is to open the mind to natural faith and Cosmic trust. Let the psychic forces be allied with faith and health, let fear be finally and forever cast out. This may often be brought about by reasoning, though an effort of will is generally necessary also. The developing psychic must offer a determined opposition to fear, accompanied by trust, faith in the ultimate goodness of nature, faith in his own powers and in the help of friendly spiritual guides. The will, if exercised, is supreme!

Chapter Thirteen

How to Use Your Hidden Powers for Health and Success

The physical, mental and spiritual health, as we have seen, is a very important factor for everyone who wishes to develop their psychic powers. We must realize that we have a certain amount of physical energy in order to accomplish anything we desire, and this energy comes largely from bodily health. Many psychics have found to their cost that the production of phenomena is a very exhausting process, and unless they keep themselves in good health, they discover that they become run down and nervously exhausted, in which case they render themselves subject to insomnia, chronic despair, obsessions and even greater dangers and difficulties.

The mind of man depends largely upon the condition of his brain, and if this is not rested and refreshened with an abundance of rich, healthy blood, his mental life suffers in consequence. Any poisonous substance, mixed with the blood, immediately affects the mind by circulating through the delicate tissues of the brain. The tiny nerve cells, all over the body, which are the storehouses of energy, are like tiny cups which we fill with energy every night during sleep and more or less empty every day. The first thing, therefore, which the psychic must pay attention to is the state of his physical health. The following rules will be found helpful by all those who wish to expand their psychic awareness.

It is most important that a certain number of deep-

breathing exercises should be taken every day. These serve to keep the lungs active and to massage the internal organs. But deep-breathing exercises have a more important and far-reaching effect than this. There is a peculiar life-giving property in fresh air, and if we do not breathe this fully, we never live as completely and receive as large a supply of the vital and magnetic currents of the universe as we should.

In order to get the best results from these breathing exercises, the reader should stand before an open window or out of doors—free from all restrictive clothing. Before beginning, exhale forcibly, bending the body forward, and relaxing the muscles. Place both open hands over the abdomen. Now breath as deeply as possible *against* these hands, expanding the abdomen as much as possible, without allowing the chest or ribs to expand in the least. After he has done this five or six times, he should place both hands against his ribs on either side. Now breathe in deeply, pressing out the ribs, but without allowing either the abdomen or the upper chest to expand. After doing this five or six times, place the hands on the upper chest, just below the neck, and breathe with this portion of the lungs, without allowing either the ribs or the abdomen to expand. At first it will be found very difficult to control the breathing, limiting it to these parts of the lungs, but this will come with practice. The psychic importance of these breathing exercises will be discussed in the next chapter.

After you have mastered these three separate steps, you will be able to take what is known as a "complete breath"—that is, one which expands first the abdomen, then the ribs, then the upper chest. At this time you will have such control over your breathing that you will be able to do this exercise in three distinct stages or merge them together into one, as you wish. In all these breathing exercises, the back of the nasal passage should be relaxed, and you should breathe through the nose (never the mouth) as though you were smelling a flower. If you relax inwardly as you are doing this, you will find that the

air strikes the back of the throat before it is felt at all, and you will never notice the air in the nose itself. Practice this every day until you become proficient. The best way to insure success is to close the lips, while keeping the teeth separated; then throw down the under portion of the jaw.

A certain amount of other exercises should also be taken each day. The particular character of exercise which will be found beneficial for the health, as well as for the development of psychic gifts, is those which develop the vitality of the inner organs, about the waistline. Bending exercises of all kinds are especially useful. Large muscles are not required for good health, but energy and endurance are. The following four exercises will be found very helpful, in this connection.

1. Stand erect, raising both arms over the head as far as possible. Raise yourself on your toes, and at the same time, stretch upward with the fingertips as far as you can, as though trying to lengthen yourself.

2. Stand as before, arms raised over the head. Now bend forward and try to touch the floor with your fingertips without bending your knees. Again raise yourself to a standing position very rapidly. This is a well-known but very useful exercise.

3. Stand as in exercise number 2 and bend the body sideways from the waist as far as possible—first to the left, then to the right. Make this motion as rapid as you can.

4. Stand as before and bend slowly, trying to touch the floor with the fingers. As you do this, take a deep breath. The purpose of this exercise is to compress the liver from above and below at the same time. This massage will prove very helpful.

Other points to be observed in maintaining good health are the following: Eat as little meat as you can, since this is acknowledged by all to retard psychic development; eat a certain amount of fruit everyday, not in addition to other food, but in place of it. Acid fruits are particularly beneficial in nearly all cases; drink at least a quart of

water each day; accustom the body to cold baths, which it is best to begin in the summertime and continue them into the winter; wear as little clothing as you can, consistent with warmth. The skin breathes as well as the lungs, and free circulation of air on the surface of the skin is essential.

Few people realize how important mental health and a cheerful disposition are in the development of psychic gifts. If the mind is depressed, worried, scattered and unable to concentrate upon anything definite, good results can hardly be hoped for in the way of psychic development. Many psychics can obtain good results as individual sitters, but as soon as they make a public appearance they fail more or less completely. We can hardly doubt that the reason for this is their apprehension over producing good results, fear that they will not succeed, etc. This prevents all free communication. It shuts the doors of the soul, as it were, against any outside influences. In order to be receptive and sensitive, we must have a free mind, a passive mind, and give ourselves up wholly to those forces and vibrations which play upon us. If you watch yourself, you will find that your body tends to contract all over as soon as you think certain thoughts or experience certain emotions, such as jealousy, hatred, envy, etc. On the other hand, as soon as you send out thoughts of friendship, love, sympathy, etc., you find that your whole being expands and relaxes. The imagination is the lungs of the spiritual life, and in order to have free play, it must be unrestricted, just as our physical lungs are. The essence of psychic development is in this complete surrender and quiescence, and until this state of mind has been achieved, full power can hardly be expected. There is such a thing as "spiritual contraction." We have all known people with an "ingrowing conscience," people who are dwarfed, constricted and unsympathetic in their attitude toward all they meet. Such people spread a psychic contagion wherever they go. Their influence is not only harmful to themselves but is also harmful when experienced by others.

All experienced psychical researchers know that a medium is liable to assume the conditions of a spirit or another person, when in a sensitive state, and this is true of his mental and spiritual life as well as his physical health. We can acquire the other's irritable disposition, his sourness and lack of balance, for the time being, just so easily as we can acquire other symptoms. Unless this is recognized and the psychic takes care to throw off these influences, they are liable to remain with him more or less and influence him—just as we sometimes experience the after-influence of a bad dream in the daytime. The practical conclusion to be drawn from all this is that it is very dangerous to the mental and moral health of a psychic to attempt to develop his gifts when he is mentally, morally, physically or spiritually ill.

"Know thyself" was the command of the Delphic Oracle. Before a man can undertake to govern and control external forces, he must learn to control those within himself, for only by doing this can success be attained. Man uses his mind as he would a tool every day of his life. The better we understand our tools the better workmen we are. Therefore, the man who would succeed must understand the workings of his own nature.

We must first of all become aware of the Cosmic currents playing to and fro in the world, those contradictory currents or streams of thought into which we are liable to enter unconsciously, even against our will. Some of these currents are beneficial, others are harmful. Some natures are strong enough to stem the tide and achieve success against the greatest obstacles; others can only free themselves partially from these influences, and others do not do so at all. For this reason we have the successes and failures in life. It depends partly upon outside influences, partly upon ourselves. The first we can not control, except indirectly through ourselves.

The great mistake that many people make is to imagine that they can by their own will mold circumstances to suit themselves. This is only partially true. We must not turn our power of mind upon others, we must turn it upon

ourselves in such a way that it will make us stronger, more positive, more capable and more efficient, and as we develop in this manner, success will come of itself. The way to control circumstances is to control the forces within yourself, to make a greater man of yourself, and as you become greater and more competent, you will naturally gravitate into better circumstances. We should remember that "like attracts like." Those people who fail and continue to fail all along the line, fail because the power of their minds is either in a habitual negative state, or is always misdirected. If the power of mind is not working positively and constructively for a certain goal, you are not going to succeed. If your mind is not positive, it is negative, and negative minds float with the stream. We must remember that we are in the midst of all kinds of circumstances, some of which are *for* us and some of which are *against* us. We either have to make our own way, or drift, and if we drift we go wherever the stream goes. But most of the streams of human life are found to flow into the world of the ordinary and the inferior. Therefore if you drift, you will drift with the inferior, and your goal will be failure.

In order to achieve mental and spiritual success (and the same laws apply also to worldly success), three rules of prime importance must be observed. The first is that you must have in your mind a clear idea of what you want. If you have no definite goal in view, you can not expect to achieve any great success, because you will be constantly wasting your energy in byways, without directing it all toward one certain point. The second rule is that you must make your thinking positive and not negative. This does not mean that you must grind your teeth, frown and try to dominate everyone you meet. It means that you possess a calm self-assurance and the inner conviction and certainty that you will succeed. Physically this state of things may be felt in a full, firm sensation throughout the nervous system. The third rule is that all your thinking must be constructive, that is, built about the goal or object you have in mind. If you spend only a fraction of

your thought-energy in any one direction, you can not expect to progress very far in that line. The sprinter who tries at the same time he is running to work out a mathematical problem in his head is not apt to be first in the race. Constructive thinking means that you must consistently and continually think of and about what you wish to accomplish.

The sooner you learn to do this, the sooner success will be yours. Obstacles in life present great difficulties. Up to a certain point, they may be looked upon as helps to character and progress and the more these are overcome the stronger will your character ultimately be. At the same time this can be overdone; there is such a thing as "kicking against the pricks."

If you are striving your best to accomplish a certain thing (and every man knows when he is doing his best), and still more and more difficulties seem to stack up against you the further you progress, you may, under certain conditions, assume that it is not meant for you to do this particular thing at this particular time in your life, and you may shortly look back and see how you were prevented from undertaking something that might have proven disastrous. In this way it is possible to float with these Cosmic currents instead of stemming them to advantage. We are all swaying with these currents to and fro, flowing back and forth through the Psychic Universe, and the more we can "sense" or become receptive to these currents, the more our lives will be guided and directed for us by an Intelligent Control, greater than our own. We all think that we know exactly what we want to do, and what is best for us—yet this is not always the case. To a mind vaster and more inclusive than ours, the very opposite of this may seem better for our ultimate good. For example, a dog has to have a tooth extracted. The painful operation of removing the tooth is all that the dog can see. To him it is all painful, nothing beneficial. To us, on the contrary, who see not only what a dog sees, but more, it is clear that the dog will eventually be better for the removal of his tooth—though it is a painful experience.

Applied to ourselves, it is most probably true that our painful experiences in life can be interpreted in a similar manner, and that all of them, could we but see them in that light, are for our ultimate good.

We have found that there are magnetic and spiritual forces, some good and some not, playing upon us from different directions here and there all over the world. We must learn to become sensitive to those currents that are beneficial to us, and shut out those which are not. How are we to do this?

In the first place, it is necessary for the student who really desires to obtain this guidance to make certain renunciations or sacrifices. He can not be "in the world," and at the same time receive this spiritual perfection. One cannot both have one's cake and eat it. So you must make up your mind just what you wish to do. Many psychics unfortunately do not develop along this line. The cultivation of the spiritual self is not all together the same thing as the cultivation of the psychic self—obtaining psychic phenomena. However, for both personal and spiritual enlightenment and psychic development, one state of mind is essential; the student must at all times cultivate *a listening attitude of the soul*. This is particularly important and practically valuable. When you are in doubt upon any question, retire to a quiet room and ask your own higher self what is the best thing for you to do. At first these replies will be very vague and indistinct, but as you progress in your development, you will find that they become clearer and clearer, and you will soon get definite and clearly formed replies in answer to this mental questioning. As soon as you have progressed thus far, you may be sure that you have begun to sense the Cosmic currents which flow about you. Once you have done this, from then on it is only a matter of personal development.

Chapter Fourteen

Advanced Studies

The more advanced exercises in this chapter are suitable only for those students who have succeeded in attaining a certain mastery of their spiritual life and to have developed a certain amount of psychic force or power which is under their control. Progress is necessary in psychic development as in everything else, and those who have already experienced some degree of psychic phenomena should try to advance their powers yet another step forward into that vast and mystic beyond which encircles us on every side—not only in the life to come but here and now.

The first thing for the student to do is to cultivate his sixth sense as far as possible, or psychic sensitivity. This sixth sense is a general feeling of "awareness" of surrounding powers and entities—a knowledge of which is not dependent on any of the five senses. In cultivating this inner sensitivity, the first thing to do is to stimulate your physical senses to the point of their highest activity. Try to proceed and feel vibrations unfelt by others—for much depends upon vibration. Train your senses. Try to see and to feel the emanation coming from people you meet; look at them steadily and see whether you can not discover a sort of vapor issuing from their bodies and radiating out into space. Begin to analyze your feelings and emotions, and interpret them. Do this, (1) When you touch the person in question; (2) When you receive a letter from

someone, which you should hold in your hand—or between both hands; (3) When you hear a person speak; (4) When you are merely looking at someone. When trying these experiments, assume a "listening" attitude and breathe slowly and deeply. (This breathing must not be too conscious, so as to take your attention, however.) Relax yourself as much as possible during this period.

When you are walking along the street, cultivate the practice of sensing persons, and of seeing their aura. You will soon find yourself being able to feel a sort of atmosphere about each person—just as there is about a house or town. After you have progressed thus far, you should endeavor to feel any cuts, bruises, pains, etc., which may be upon a person's body. You should do this, at first, by passing your open hands gently over the surface of the body, and as soon as you come to the spot which is sore, you will feel a slight pain in your own body in the corresponding place. Before you are able to do this with much success, however, you should develop certain phases of psychometry—as for instance the following.

Make a number of small paper packages, all exactly alike in appearance. In these place salt, pepper, mustard, cloves, nutmeg, sugar, or other objects of your choice. Mix these all up so that you can not tell which is which. Now practice feeling or handling these until you can tell the contents of any given package by merely feeling the paper in which it is wrapped. As soon as you have done this, you are ready for advanced practices.

Having progressed this far, you are in a position to try your first experiments in psychical diagnosis. Pass your hands over the body of your patient (who should be divested of as many clothes as possible), and if your sensitiveness has begun to develop, you will feel a pain or some sensation in your hand or arm, or in some corresponding part of your body, as you reach the diseased spot in your patient's body. Cultivate this practice until you can succeed with more or less certainty or precision. The more you practice these exercises, the more perfect

you will become and the more rapid your advancement will be.

When you have reached this stage, you must go one step further. Having located the illness and its general nature, you must seek to know how to cure it. Hold the mind in a receptive attitude, when doing this, and you will soon begin to receive the distinct impression that you must do something for the patient—but you will not yet know *what* it is. After a little time, you will get the distinct impression what to do—to make certain passes or manipulations with the hands, to prescribe a certain drug, to apply certain water applications, etc. As soon as you have reached this stage, you are very near to becoming a successful "spiritual healer," and your power will develop with every sitting.

It may be, however, that you do not care to develop your sensitiveness in this direction. If you wish only to develop your sensitiveness for your own progress, the following exercises will be found useful:

1. Try to analyze your own emotions when you are in the presence of a large company of people as well as small gatherings. You will probably find that your impressions are very different, and that a large crowd will give you the impression of being more scattered in mind than a small one. In other words, you will begin to sense or feel the "mind of the crowd." If you can sense this group-mind, your sensitiveness is progressing favorably and rapidly.

2. Stand before a mirror. See whether or not you are able to perceive any influence coming from your reflected image in the mirror. Many sensitive people can do this, and the more sensitive you are, the more you will feel this. You will sense a magnetic fluid, coming from the reflected form in the mirror.

3. If you are in the habit of sleeping with anyone regularly, endeavor to analyze the impression you receive from the aura emanating from the body of the person with whom you may be sleeping. See whether this is positive or negative. A positive aura is slightly warm, a negative aura is slightly cold.

4. Hold your right hand above a mirror; then the left hand. Try to feel whether one hand feels cooler than the other, or whether both are of equal temperature. The hand which is warmest is on the more positive side of the body.

5. Close your eyes and have someone make magnetic or hypnotic passes over your head and shoulders. Try to tell whether these passes are being made in an upward or downward direction. Downward passes are positive or sleeping passes; the upward passes are negative or waking passes.

6. Procure several metals, such as copper, iron, tin, zinc, etc. Place your hands over each in turn and ascertain the different impressions you get from each one. Then wrap them in separate pieces of paper (making all alike in appearance) and see whether you can always tell the correct metal from feeling the paper. Then place your open hand over the paper, without touching it. Next remove your hand gradually further and further away, until you are some distance from the metal. After a time, you should be able to do all of this exercise from a considerable distance. It is only an extension of this power which enables dowsers or metal- and water-finders to locate the whereabouts of metal and water under the ground, by walking over the spot, with hands outstretched or with a divining or dowsing rod held in their hands.

7. Always have flowers in your sleeping room. They are a good influence. Analyze the difference between your impressions when the flowers are removed and when they are in the room.

8. Paint solid stripes of water colors on a piece of white paper. Make these about a half inch broad and three inches long. On one piece paint a bright red strip, on another a vivid blue, on another emerald green, on another black, etc. Blindfold your eyes, shuffle the papers, then place your hand on the topmost one, and see whether you can tell from your impressions what color

you are touching. Red will give you a sensation of warmth, light blue of cold, etc.

9. Try to cultivate your sensitivity to psychic contagion. You must remember that thoughts and emotions are just as contagious as diseases, and that you can "catch" them in just the same way. When in the company of other people, therefore, endeavor to catch or feel their emotions or feelings. You will probably get, at first, the thoughts they are expressing; then those which they are just about to express; then you will begin to sense the feelings and emotions of the speaker before they are put into words. Finally, you will be able to appreciate his whole feeling and thinking Self—by a kind of intuition or impression. Endeavor to draw this out of your subject, and do not let it come to you without any effort on your own part. Be active, that is, instead of merely passive.

10. Finally, you must teach yourself to express what you feel. Often this is most difficult. You may feel a thing and feel inclined to say it, but something seems to hold you back until it is too late. Overcome this restrictive feeling. It is important that you should do so, for this is one of the most important things to learn in the cultivation of your psychic gifts. When you have learned to express your impressions, you have progressed far along the road to mediumship.

The above exercises are preliminary ones for cultivating the psychic sense, and when these have been mastered, the student is now ready to move further along the path to self-realization and power. He should first of all continue with the deep-breathing exercises, accompanied by certain psychical processes and practices. He should breathe rhythmically, until the rhythm is perfectly established, then, inhaling and exhaling, form the mental image of the breath being drawn up through the bones of the legs and then forced out through them; then through the bones of the arms; then the top of the skull; then through the stomach; then through the reproductive organs; then as if it were traveling upward and downward along the spinal column, and then as if the breath were being in-

haled and exhaled through every pore of the skin—the whole body being filled with "prana" (vital energy or life)—and, breathing rhythmically, send the current or "prana" to the seven vital centers in turn, as follows, using the same mental picture as in the earlier exercises.

First, send the current of "prana" to the very end of the spinal cord; second to the reproductive region; next to the center of the abdomen; next to the solar plexus; then to the heart; then to the throat; then to a spot between the eyes, low down on the forehead; and finally, to a spot at the very top of the brain. Finish by sweeping the current of "prana" to and fro from head to foot several times.

These seven vital centers in the body are known as "chakras" and have very great importance in all higher psychic development and in all occult practice. It is upon the awakening of these Seven Centers that all the higher clairvoyance and psychical faculties depend. They are supposed to be the links between the physical and the spiritual bodies, and if they are not awakened in precisely the right order, and in the right manner, grave difficulties may result. On the other hand, if they are awakened correctly, the student is instantly gifted with extraordinary clairvoyant and higher psychical faculties—enabling him not only to see the past and the future, but also all those spiritual beings who are constantly around him, the thoughts and emotions of others, pictures of their past lives, etc.

After describing the sensation of warmth and the faint prickling "as of pins and needles," which is felt at the moment of awakening each of the centers, Swami Vivekananda in his *Lectures On Raja Yoga* (page 91) gives the following psychical exercises which should be practiced in connection with this spiritual unfolding and development:

"Sit straight and look at the tip of your nose. By controlling the optic nerves one advances a long way toward the control of the arc of reaction, and so to the control of the will. Imagine a lotus upon the top of the head, several inches up, and Virtue as its center, the stalk as Knowl-

edge. The eight petals of the lotus are the eight powers of the yogi. Inside the stamens and pistils are renunciation. Inside of the lotus the Golden One, the Almighty, the Intangible, He whose name is OM, the Inexpressable, surrounded with effulgent light. Meditate on that. Think of a space in your heart and in the midst of that space think that a flame is burning. Think of that flame in your own soul, and inside that flame, in another space, effulgent, and that is the soul of your soul—God. Meditate on that in the heart. He, who has given up all attachment, all fear, and all anger, who has taken refuge in the Lord, whose heart has become purified, with whatsoever desire he comes to the Lord, he will grant that to him."

Another valuable exercise which should be practiced is that of seeing with any part of the body, as though eyes were situated at any point upon which you concentrate your psychic forces, and that you were actually looking outward from that point. This ability occurs spontaneously in nature now and then, but may be cultivated by the adept in an effort of attention, coupled by will, and should be preceded by the practice of seeing auras.

The human aura or atmosphere consists of a number of layers, one beyond the other, extending out into space. First, what is called the "etheric double." This is seen like a dark line, slightly grayish in color, which extends over the whole surface of the body, conforming exactly to the body's shape. Beyond this extends the "inner aura," which is usually two or three inches broad. It conforms to the contour of the body throughout and is more or less colored by the health of the individual and by the mental or emotional states which may be present in him. Beyond this again is the "outer aura" beginning where the inner aura ceases, and extending from three to six inches, as a rule, before it becomes invisible. It extends slightly further in the case of women than with men. This aura is exceptionally variable and is greatly influenced by all the mental and psychic conditions of the person to whom it belongs. Its colors vary also very greatly, and it takes a

trained clairvoyant to see all the subtle graduations and variations of color in the aura.

The best way to train yourself to see auras of this type is, perhaps, the following:

1. In a darkened room, study the aspect of a good horseshoe magnet, either suspended in the air by a silk thread or placed on a support, with the poles up, and vary the position until a faint luminosity is observed at the poles and along the edges of the magnet.

2. In the light repeat the same process, trying to make out these lines and the extensions and limitations of the aura.

It must be understood that this vision can be obtained artificially only through the action of the will, and by a proper focusing of the eyes. The perception of auras requires a very different focus from ordinary sight, and this focusing is nearly always different in each of the two eyes.

The attempted focusing of the sight must, therefore, be made with each eye separately and then with them combined. It may happen that one eye only can be focused for this special vision, or when both are found available, if both focuses are not identical, the active use of both eyes at one time may destroy the psychic sight of the sensitive eye.

If all of these spiritual practices outlined in these chapters are correctly and carefully performed, two remarkable psychical manifestations will result. The first is the enlargement of the Self until it attains a vast area, so to speak, which has been called the Cosmic Consciousness by those who have experienced it. This consciousness is a step higher than human consciousness, just as the human is a step higher than the animal, and enables us to perceive truth and spiritual reality behind the universe, in addition to stimulating remarkable psychic powers. Realities which are usually quite incapable of being appreciated by our finite senses are said to be clear and intelligible to those who possess Cosmic Consciousness, and the connection between spirit and matter is also clear to them.

The second remarkable development from the awakening of these higher spiritual faculties will be the greater power you possess over the animate and inanimate world. You will find that you exert a peculiar influence over all the animals who come into contact with you, and that they not only know and understand you, but if the animals are wild, they will not harm you in any way. In addition to this, you will have increased power over inorganic matter, so that you can perform psychical phenomena with comparative ease, such as moving objects without touching them and causing changes to take place in those objects.

It is impossible at this time to enter more deeply into the exercises required for higher psychic development. These more difficult exercises can be dangerous for the young psychic if they are not fully explained and if they are not practiced under the *strict guidance* of an experienced medium. For the present, I must leave the psychic student here, at the end of his preparatory studies—wishing him success in his efforts to develop his psychic gifts. If the student will practice the exercises contained in these chapters carefully, and at the same time pay due attention to the cautions given, he will be able to develop his psychic powers to a very great degree and will be ready to undertake the next stage of his journey: studying under a practicing medium.

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